

**EIGHTY-EIGHTH ANNUAL
CONFERENCE**

**Of the Church of Jesus Christ
of Latter-day Saints**



**Held in the Tabernacle and Assembly
Hall, Salt Lake City, Utah, April 5th,
6th and 7th, 1918, with a Full Report
of the Discourses**

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Eighty-eighth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints.

FIRST DAY.

The Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, April 5, 1918, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles: Heber J. Grant, Rudger Clawson, *, George Albert Smith, *, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, **, J. Golden Kimball, **, Joseph W. McMurrin, and Charles H. Hart,

*Reed Smoot was absent in Washington; and George F. Richards, in England, presiding over the European Mission.

**Brigham H. Roberts, was on duty at Camp Kearny, California, as Chaplain of the 145th Field Artillery (1st Utah). Levi Edgar Young, detained at his duties in the University of Utah, and Rulon S. Wells, unavoidably absent, were present at subsequent meetings.

**; of the Presiding Bishopric: Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, Andrew Jenson and A. William Lund. There were present many Presidents of stakes with their Counselors, Patriarchs, Bishops of wards, and numerous other prominent men representing quorums of the Priesthood, and men and women representing the auxiliary organizations of the Church.

The following Presidents of Missions were present: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; Charles A. Callis, Southern States; John L. Herrick, Western States; Joseph E. Robinson, California; Melvin J. Ballard, Northwestern States; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block.

President Joseph F. Smith called the great congregation to order.

The choir and congregation sang: "Come, come, ye Saints."

The opening prayer was offered by Elder Henry H. Rolapp.

The choir and congregation sang the hymn: "Zion stands with hills surrounded."

PRESIDENT JOSEPH F. SMITH.

I feel very thankful, beyond my words for expression, to have the privilege that I have of meeting with you this morning, and I am delighted to see the number who are assembled here at the opening session of this Eighty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. I feel to thank you for your presence here this morning, for to me it is an evidence of your interest in the great cause in which we are engaged. I feel that the spirit of the gospel, which is the Spirit of the Lord, will accompany us through the sessions of this conference as an evidence of the faith, good desire and faithfulness of those who have assembled this morning and who will continue to meet with us through its sessions.

PHYSICALLY AILING, BUT SPIRITUALLY STEADFAST.

It is an unusual thing for me to attempt to make any apology for myself, but I am in a condition of health just at this time which may prevent me from taking so active a part at this session of our conference as I have usually taken. I hope there is nothing very serious the matter with me, more especially regarding my faith in the work of the Lord and my love for God's truth. I may have physical ailments, but it appears to me that my spiritual status not only remains steadfast as in times past, but is developing, growing, becoming more thoroughly established in the faith of the gospel, in the love of truth, and in a desire to devote all the energy, time, wisdom and ability the Lord may give to me to advance his cause in the earth and to help all I can to build up Zion in these latter days.

HOME INDUSTRY.

I have many things on my mind that I would like to refer to, but I feel that it would be wisdom for me to leave the heft of the speaking to my brethren, this morning. However, I wish to mention some things which I think should be brought to the attention of our people throughout the length and breadth of the land; and I will simply refer to a few things for a moment or two in order that they may serve as a text, perhaps, for some others who may succeed me in speaking to you. In the good old days of President Young, the doctrine of self-sustenance, of home manufactures, of local providence in all things necessary to sustain the people of God and the inhabitants of this intermountain region, were subjects that were dwelt upon very much, and although a little old are still new and deserving the attention of the Latter-day Saints especially, and not only Latter-day Saints but all the people of this intermountain country. In early days we sought to be content and to be happy by using those things which we could as far as possible produce at home. The conditions of those days made it necessary for us to be economical and for us to make an effort on our part to provide everything as far as possible by

our own energy and skill, that we needed. But we have advanced in wealth; money has become easier to get and more plentiful; transportation across the deserts and from distant parts of our country has become easy, and it has become so simple and so easy to buy the shoddy which is a few cents less per yard, or piece, which is manufactured in great manufactories in the East or in Europe, by labor which is compensated for at the least possible wages, and shipped easily to this country, that we prefer to patronize the laborers that are afar off to patronizing those who are in our own midst and who would be depending upon the patronage of the people of this intermountain region to support them in their labors. We have sought to manufacture clothing in our Provo Woolen Mills and in other of our manufactories that have been from time to time established in the early days, but the goods that have been manufactured in Provo, which surpassed very far in real value the imported articles of a similar kind, because they were made of whole wool, had to seek a market in New York and in San Francisco, and in Europe, because the people at home would not patronize home made goods. Why? Because they could not be made quite as cheap as imported shoddy! These are facts, for I have been associated with this factory somewhat in years past, and I know whereof I speak. It is an easy matter now to get a great many things from the East, and from the West, and pay our money out for them, which we ought to produce at home; and there are a great many things brought into our country that we purchase with our money that we do not need at all, and which ought never to be imported for the use of Latter-day Saints.

SOME SURPRISING FACTS.

No Latter-day Saint has any use for tobacco in any form, and yet many thousands of dollars are paid out annually for this noxious weed which is grown in the south, manufactured in the south and shipped here, of course, for the money it takes away, and otherwise merely to do you harm, and absolutely no good. It was surprising to me to learn that we actually ship eggs by the ton from various distant states, into Utah. It appears to me that it is really a shame and a disgrace to our credit and good name, that the people of this intermountain region, the farmers, the ranchers, the home-makers, and home-dwellers, cannot raise poultry enough to supply themselves and the market at home with eggs and chickens, instead of having to import them from abroad. Why cannot we make our own butter and our own cheese, at home? Why would not these industries pay our own people as well as they would pay or profit others? Surely they would, if our people would be as loyal in supporting them in their labors and in their manufactories as we are loyal to those that are far away.

The matter has been called to our attention of late that we are importing a great deal more into Utah and into the principal cities of Utah than we are exporting abroad. We are allowing our fruit year after year to rot on the ground by the ton, if not by the hundreds of tons, when a few years ago we were sufficiently interested in home preservation and

home production that we would dry some of our peaches and some of our apples that are now going to waste, for winter use and for transportation abroad. We have quit it. Scarcely any one will dry a peach now! I have been trying, year after year, to get a few dried peaches to help eke out my provender during the winter season for my family; and there is nowhere that I can get good dried peaches in Utah, and yet they are wasting by the hundreds of tons, by the tens of thousands of dollars worth, because they are not taken care of properly. This is wrong. We should adopt the rule to live within our own means, and attempt, at least, again to save the products of the soil, the products of our herds, and of our flocks, import as little as possible, and supply as much as we possibly can for our own support, and for transportation.

A STRANGE KIND OF ECONOMY.

We have been having the doctrine of economy thrust down our throats for all it is worth recently, to such an extent that we scarcely know sometimes where we are at. A poor man will go to the store to get twenty-five or fifty pounds of flour, and the storekeepers will compel him to buy at least twenty-five or fifty pounds of some other material that he doesn't want or need, or know what to do with, if he had it, and he is compelled to buy it or go without the flour. That is a strange kind of economy for the poor people. A poor man goes to the store and he says, "I want twenty-five pounds of flour." "All right, you have got to buy twenty-five pounds of bran or of something else" which he does not need, and pay a good deal more for it, before he can get his flour. What? The poor man under the necessity, when he must have a little flour for bread—(and he can't afford to go to the bakers to get it, because they have raised so high on their prices that he can't afford to go there to buy bread,) and he must get the flour and let his wife bake it, but he is told that he can't have flour unless he will buy at least one and one-fourth more material of one kind or another of greater cost to him than the flour will be.

THE REMEDY.

It would be a mighty good thing if every farmer, gardener, owner of an orchard or a hennery, or a flock of sheep, or any other means of subsistence in the land, would provide for themselves everything that they need at home, and not go to the stores at all unless the store keepers would treat them fairly. I have no fault to find with stores nor with the keepers of them. They are necessary in their spheres of business. But I would not go to a store to get what I did not need, nor what I could produce for myself; there are many things people can do without with profit to themselves.

Who am I finding fault with? I don't want to find fault with anybody, nor with anybody's methods of economy. I am not doing this in the spirit of fault-finding. I am saying what I am, in the spirit that we

should provide for ourselves so that we will not be dependent upon imported goods, more especially dependent for flour imported from abroad instead of producing flour at home and to transport abroad. Utah, by its irrigation system, can almost beat the world in raising more bushels of wheat to the acre than can be raised anywhere else.

Now, I wanted at least to say this much to you, that we ought not to spend our means in importing into our country things we can raise at home; and surely not those things that are injurious, nauseating and hurtful to life. We ought to let them alone. I don't believe that it is really necessary for the Latter-day Saints to import tea and coffee into Utah. I believe they could makeshift with something more simple, something less injurious, perhaps, than these things that are more or less stimulating and not nourishing, the effects of which are more injurious than beneficial.

LOYAL TO THE GOVERNMENT.

I wish to say this, there isn't a feeling in my soul nor in any fibre of my being that is disloyal to the Government of the United States or to the desire that we have in our souls to maintain the principles of individual and National liberty, justice and freedom that have been established in the Constitution of our country. I believe in the Constitution of the United States. I believe in the principles which that instrument promulgates—the freedom of mankind to do right, to worship God according to the dictates of their own conscience, freedom to pursue their way in peace and to observe and maintain their rights, their freedom, their liberties, and justly recognize and equally preserve and defend the rights, freedom and liberty of their neighbors and of their fellow beings—and of all of God's creatures. I believe that the Constitution of the United States was and still is an inspired instrument. The Lord God Almighty inspired the minds that framed it, and I believe it ought to be most sacredly preserved. It is worthy of the defense and should be upheld by all the people of our land. I cannot say that I indorse always some of the acts of leading men. Now, the Lord bless you.

FINANCIAL, SOCIAL AND STATISTICAL FACTS.

I had prepared a few items that I wanted to name. I am going to depart from my intended rule this morning, and finish while I am on my feet. It may be a source of information to the Latter-day Saints, at least, and will be gratifying to them to know in some measure what has become of their tithes and of their offerings which have been handled by the bishops of the Church, and which have come into the office of the Presiding Bishopric, where the strictest possible accounts have been kept of them. I have had the B'shop's office jot down for me a few items that I will take the liberty, since I am on my feet, and am stronger than I thought I would be, to read to you:

There have been expended in the stakes and wards for local purposes, of the tithes, in 1917, divided among all the local organizations of the Church.....	\$751,978.00
Expended for the maintenance and up-keep of temples, including repairs on the St. George and the Logan temples, which latter suffered some considerable loss by fire during the same year	111,036.00
Expended on the construction of the Cardston and Hawaiian temples, during 1917	126,745.00
Expended for the maintenance and operation of the Church schools, 1917	368,028.00
Expended for charitable purposes, including hospitals.....	320,963.00
Expended for mission purposes, including the erection of mission houses and chapels.....	335,861.00
Expended for the completion of the new Church Office Building, 1917	154,878.00
Tithe payers that we have on record number.....	87,663
People who paid fast offerings during 1917 number.....	47,820
Wards and independent branches number.....	839
Number of stakes	75
Number of missions	22

The birth rate among the Latter-day Saints is 37 to each 1,000 Church members.

The marriage rate is 17 to each 1,000 Church members.

The death rate is 8.1 to each 1,000 Church members.

There are 33 widows to each 1,000 Church members, and there are 7 widowers to each 1,000 Church members. If they are not too old they ought to get married again.

The divorced after Temple marriage are 80 persons.

The divorced after Civil marriage, 101 persons. That will prove to you, I judge, that a Church marriage is very much stronger and more binding than a civil marriage.

Families among the Latter-day Saints who own their own homes, 80 per cent.

Since our last conference, the following changes have taken place among the Presidents of Stakes, Presidents of Missions, etc.:

Bear River stake, Peter M. Hansen, appointed to succeed Milton H. Welling.

Montpelier stake, formerly a part of Bear Lake stake, Edward C. Rich appointed president.

Bear Lake stake, William L. Rich, appointed to succeed Joseph R. Shepherd.

Nebo stake, Joseph Reece succeeded the late Jonathan S. Page, Jr., who recently passed away.

Samoa Mission, Ernest Wright has been released and Willard A. Keith appointed to succeed him as president.

The following bishops have passed away: Lars P. Nielson of the Ovid ward, Bear Lake stake; Charles L. M. Milne, Union ward, Jordan stake, and Robert McQuarrie of the Ogden Second ward, Weber stake.

The following brethren laboring in the mission field have passed away: Arnold Joseph Kunzler, Rosetta, Utah, died in the Central States Mission, at Springfield, Mo., October 8, 1917, of typhoid fever. Joseph F. Seeley, Mount Pleasant, Utah, died in the Central States Mission, March 29, 1918, of heart failure.

Now, I shall most happily turn over the remaining part of the services of this meeting, perhaps through the conference, to my brethren.

PRESIDENT ANTHON H. LUND.

I feel happy this morning that our President has been able to speak unto us and to give us the key-note for the conference. He has the love of the Saints, and they all pray that his life may be spared and that he may be strengthened to overcome his affliction. We like to hear his voice, we like to be in his company, and we ask the Lord to spare his life yet many years for the good of the Saints. I have listened with interest to the remarks he has made this morning.

THE WORD OF WISDOM.

President Smith alluded to certain things that we ought not to import, and I thought of reading to you just a few paragraphs of that blessed Word of Wisdom which the Lord has given unto the Saints, a word of wisdom indeed, and many of those who do not belong to our religion, but understand what is harmful and what is good for the human body, acknowledge that it is wholesome advice to all. The Lord says:

And, again, strong drinks are not for the belly but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

Every herb in the season thereof, and every fruit in the season thereof, all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man, only in times of famine and excess of hunger.

ADVANTAGES OF PROHIBITION.

I believe that we will be both healthier and richer if we follow the advice not to partake of the things forbidden therein. I am glad that our State has prohibition, and I hope that the time will come when all of our neighboring states will follow suit, and pass laws against the manufacture and use of intoxicating drinks. If they do pass such laws as we have here in Utah and Idaho, I believe that the bootleggers' profession will soon be at an end, and I certainly hope that we will be able to cope with that class of men who are in favor of making a living by selling these destructive things. I believe that the people living under prohibition laws will be able to save more means than those who live where the saloon is licensed, with which savings they will be able to make the family comfortable, to build better homes and to help to sustain our Nation in its time of need. I would advise all the Latter-day Saints to make a study of the words I have read to you this morning and to obey them. We call it the Word of Wisdom. It is, and the Lord has given it to us for our good. He is not depriving us of pleasure or of enjoyment in forbidding these things. Those who enjoy them do so by first accustoming themselves to the use of them. Tobacco is not nourishing; in fact, it is opposed to good digestion, and gives pleasure only to such as have created a desire for it, and can hardly be without it, having created so strong a habit that instead of being master of it they become its servant and slave. Latter-day Saints should make themselves free, free from habits that are injurious, and they should have strength enough to abstain from that which is not good for the body, as well as to abstain from doing things that are hurtful to the spirit.

THE CARE AND EDUCATION OF CHILDREN.

I would like to allude to another matter. The Lord has blessed us with children, and to most of the parents they are their most precious gifts. We ought to look after our children, brethren and sisters. We hear reports from juvenile courts that cause us sorrow and regret, that is, regret for those who have not watched their children and taken care of them. Children raised in loving homes are not as exposed or as likely to be led astray as are those who have homes where instead of love there is quarreling between their parents who have formed habits of degrading vice. Fathers and mothers, take care of your children, see that they are properly taught, see to it that they do not form vicious habits; and make home as happy as you possibly can for them, that home may be an attractive place. Do what you can to make your children understand that which is right, instil in their hearts faith in God and see to it that they learn what is the Lord's will for them to do here upon the earth. What a great duty the training of children is, which has been laid upon the Latter-day Saints and upon all people!

I do not want to shake the confidence of the parents in their children. I know that God has given us that blessed love for our children that we

can hardly see any faults in them, but remember that all are liable to have faults, and hence they must be trained aright. Parents, do not feel too confident that your children are safe wherever they go. We have so many attractions at night; the moving picture shows are cheap and our young people like to go there. I will not say that moving picture shows are always bad. Many of them teach desirable lessons, and when used to instruct in that which is useful, the picture show may be a power for good in a community, but where pictures represent things just to amuse and even try to make laughable things which are not pure and good, then they do a great deal of harm.

See to it that your children attend their Sunday School. What a blessed place for the children to go on a Sunday morning! Here we find all ages of children from the little tots of the kindergarten to the young men and ladies and even married people, now that we have parents' classes also in the Sunday School. Children like to be there. They rejoice in the singing. They are graded so that their teachers can reach their little hearts and give them instruction suited to their needs. They are happier for going to the school than to roam in the streets or get into company of boys and girls, who like themselves are truants.

There are also the Primaries. Here our good sisters teach them and endeavor to turn their hearts to love that which is good. We want also our Religion Classes and Church Schools sustained. I am pleased with the good work that is being done in these institutions, also with the introduction of our seminaries. By having a seminary close to the high school, our high school students can go there and in addition to their other studies receive lessons in theology and in Bible history. These studies are for their good, and they help to stave off influences tending to infidelity and loss of faith.

Parents, guard your children, and know where they are and what they are doing, guard them against imbibing the modern ideas of believing the world to be a self-running machine, and that God is not needed in it. That there is a God, used to be considered a truth that needed no demonstration. So sure was David that he writes, "The fool hath said in his heart, there is no God." We want our children to be reared in a firm belief in God and that he is the author of their being, and is their Father. We should teach them that without him they could not even breathe or have life here, for he is the Author of life.

Let us instil reverence and love in their hearts for God, and for our Savior, let them know what the Savior has done for us, and that there is no doubt in our hearts about this, but that we know it is a truth. When they love their parents they will believe what these teach them, and do not let that time pass in which we have their full confidence and let them grow up in ignorance of Godliness, for then we may find that they have learned other things and have come to doubt even the existence of God. There is a great danger before our young people in modern ideas that are being taught them, and we want to be on our guard that they take the word of God, the iron rod, and cling to it, for then they will be safe in their pilgrimage through life

OUR ATTITUDE ON THE GREAT WAR.

Today we are hearing of the gruesome things that are taking place over in Europe. We are anxious to learn the news from there. It is a year ago now since we entered the war. Many have thought that the United States did not need to go into this war, but our lawmakers, the President and his Cabinet, found it a necessity for the United States to join those with whom they are now allied across the water, to put down the idea that might is right, and that the strong man can enter the house of the weaker one and destroy him and his possessions. Some have said, "Well, why not let them take care of their own affairs and we defend our land when an invasion is made here?" We do not want to wait for this. Our duty is not to ourselves alone but to our neighbors as well.

When we were troubled with the Black Hawk war in Sanpete county, you folks in Salt Lake did not say: "Let them take care of themselves up there." "We are not afraid that the Indians will come to Salt Lake City;" but you sent a large company of young men to try to keep the Indians under control, and we appreciated it. We found what a hardship and loss it was to be at war then, and we certainly were grateful to our brethren from the lower counties who helped us.

Today we are trying to combat a power that wants to dominate, that has already laid plans to divide Europe and go down through Asia to the Persian Gulf or to the Indian Ocean. If this plan succeeds they can turn their power to the right or to the left, and it would be very hard to quell or stop any attack thus made. The United States have gone into this war with the most unselfish motives. I do not know of any other nation that has been so unselfish in offering its means and even sending its young men to help those who are distressed and who are attacked without cause. What had Belgium done that it should be overrun and destroyed? What had France done at that time, and Russia even? Germany, no doubt, thought that with such splendidly disciplined armies as she, together with Austria, had—for we must admit that these armies are well equipped and disciplined—she had power enough to subdue both France and Russia, and then England would have its turn. But she found that by the united effort of these nations that were attacked the victory was not accomplished so easily as she thought.

THE AMBITIONS OF GERMANY.

You take the Hohenzollern—I perhaps should not mention a certain family—but they claim and are proud to say that ever since they got Brandenburg by purchase and acquired East Prussia, each successive ruler has been able to add something to the patrimony left him; and this is perhaps true, but in what way? How have they acquired these great portions of land that they now possess? They attacked Austria under Maria Theresa and took from her Silesia; and afterwards together with Russia and Austria they divided Poland and each took a large slice of it, leaving no Poland, only by name; they took three duchies from Denmark in 1864.

Austria and Prussia quarreled about who should have them, which led to war, and then, Austria being defeated, additional land came to the Hohenzollerns; and then by Bismarck stirring up France and getting Napoleon the Third to go into a snare so that he declared war against Germany, which country in a short time conquered France and made her pay a large indemnity and took two large provinces from her. In such a way Germany has grown, and can we believe that if they come out victorious they will lose this lust of gain and desire to enlarge their kingdom? Today we do not look upon the Atlantic as being so great a defense or safeguard against Europe as we did in the days of the revolution. Then they had to send soldiers in sail ships and it took them a long time to get across the ocean, but today the Atlantic can be crossed in a few days, and we do not yet know to what extent air transportation will grow. This war has developed aviation to become an important arm in the war, and likewise the submarine. What a danger the latter is to shipping! We are not so safe today from Europe as we might think, and the wise men of our Nation have decided that we should be prepared—prepared to meet foes not only from the east, but even from the west. A nation like us, unprepared, even with our large numbers of men, could not defend itself against a smaller power with disciplined troops. So, in any case, let us be prepared and help to encourage our boys who go to defend the cause we have adopted.

OUR DUTY IN THE GREAT STRUGGLE.

The Nation has already spent a great deal of means, and more means will be needed. The Latter-day Saints whom I address now ought to do their share, and not feel to leave it alone, but do as they have done in the past, meet the demands that are made upon them. War is a costly and a horrible thing, and I believe if this war can be won that peace will be more permanent and stable. If it is not won, it will not be long till the question will have to be tried again.

TOLERATION FOR THE GERMAN SAINTS.

I want to say a few words about our German Saints. They are placed in a difficult position. Their neighbors are so likely to look upon them as being perhaps alien enemies, and in some cases as spies. Now I want to say that the great majority of Germans who have come to this land and have become citizens of the United States, I believe are honest in having taken the oath of allegiance and that they love this country. There are, however, a great many enemy agents who are doing much harm, for instance, destroying the government property, ammunition plants, railroad bridges, and so on, trying to do everything to stop the success of the United States in preparing material for the war. We cannot wonder, therefore, that the feeling of bitterness has arisen against the Germans. In fact, the espionage of Germany extends to a greater length than history has ever known. In nearly every land there are spies in the

pay of the kaiser, and they are keeping his government posted on what is going on both here and in other lands. But this should not make us intolerant to those who have come here and become good, honest citizens. That large, earnest German-American citizenship should not suffer. Our brethren who joined the Church in Germany, who felt the yoke of autocracy there and came to this country to be free to serve God according to the dictates of their conscience—I am sure are not of the kind that would sustain an alien country against ours. I believe that they are true American citizens. They have had enough of the oppression over in Germany.

I remember when I last visited Berlin in company with President Penrose that we met during the day with the elders there. They had been called together and we had a splendid time with them, and in the evening our hall was crowded with Saints and their friends. Good testimonies were borne and all enjoyed the spirit of it. After the meeting was closed the president of the mission, Brother Thomas E. McKay, came to us and said: "Now I can breathe more freely. All day I have feared that the police would come and arrest you brethren."

Well, we did not experience that treatment at that time, but Brother Rudger Clawson afterwards had to go into a Berlin jail because he was found in company with Latter-day Saints. Now, those people have suffered for their religion's sake there and have come here and enjoyed the full freedom to worship God according to their belief, and they are not hankering to go again under the German autocracy.

I shall not take more of your time. I rejoice in being with you, and I hope that you will remember the counsels given us by our President. Let us be tolerant towards our brethren and sisters of German extraction. Let us be careful about our children, that they be raised in a God-fearing manner, and let us ourselves give them such an example as shall be worthy of following. This is my advice; and may God bless us all, in the name of Jesus Christ. Amen.

A tenor solo: "Forever with the Lord," was sung by Joseph Moncarr.

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission)

"Behold," saith the Lord, "the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel." Adam said unto the Lord: "Why is it that men must repent and be baptized in water?"

And the Lord answered him, saying:

Inasmuch as thy children have been conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know to prize the good. And it is given them to know good from evil, wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence (Book of Moses 6:53-57).

In the Book of Mormon we read

that because of the Fall our natures have become evil continually. The gospel is the power which God has given to make us clean and to win the victory over the world which will place us in line for eternal exaltation.

This terrible war is turning the people unto the Lord. In the mission where I have the privilege of laboring with some of your sons and daughters, there is plain evidence that the war is proving to many of the children of men a sanctifying affliction. In this hour of peril they are turning to the God of heaven, confessing their sins and seeking light and truth and salvation by obeying the gospel. Men are beginning to lose much of their love for the visible and tangible things of the world; they are reaching out unto the things which cannot be seen only by the eye of faith. They are seeking for the things of immortality.

A prominent minister declared, in an address before a convention recently, that there were prominent Protestant families following their soldier dead into the other world with their prayers. The leaven of the gospel, we can see, is working. In truth it is becoming more apparent to men and women that the gospel is indeed the power of God unto salvation. It is the means of salvation, the entrance, for all that obey it, into the kingdom of God.

The President of the Church, in the power and authority of his office, this morning, stirred Israel up unto the necessity of becoming more self-sustaining in raising on our farms, and manufacturing at home, the necessities of life. Brethren and sisters, it will redound to our benefit, temporally and spirit-

ually, if we give heed to the admonition and instruction we received from him.

When the Lord Jesus was taking leave of his apostles, he said unto them: "Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." It is our testimony, a living, abiding testimony, that we are bearing unto the children of men, that three of these apostles whom Jesus was addressing did come to the uttermost parts of the earth, and, upon Joseph Smith bestowed the holy Melchizedek Priesthood, which is the power to preach the gospel of repentance, to baptize by immersion for the remission of sins, and to bestow the gift of the Holy Ghost, whose office it is to guide into all the truth of God. Did this actually come to pass? Did Peter, James and John come from mansions of glory and invest Joseph Smith with that sacred power? We in the mission field, witnessing the marvelous effect of the gospel on the hearts of men, rejoicing in the glorious manifestations and the testimony which the Saints receive after they make covenant with God in the waters of baptism, earnestly testify that these things are a standing testimony that these apostles did come and endow the Prophet with this splendid power—"the power to act in the earth, in the name of the Father, Son, and Holy Ghost, for the salvation of men."

We further testify that this power and authority has attended the men who have succeeded the Prophet Joseph Smith; that this power and influence is wielded in the world today by the men who stand at the head of the Church.

The blessings we receive in the house of the Lord; the success your sons and daughters are meeting with in preaching the gospel, constitute an abiding testimony that the power and influence placed upon Joseph Smith, the authority conferred upon him by Peter, James and John, has been bestowed upon, abides with, and is exercised by, the President of the Church today, and it dwells also with those who are associated with him. My brethren and sisters, I bear testimony to this in the name of Jesus Christ. Amen.

President Heber J. Grant gave notice of the general priesthood meeting to be held in the Tabernacle, this evening at 7:30 o'clock.

The choir and congregation sang: "Do what is right, the day dawn is breaking."

The closing prayer was pronounced by Elder Sylvester Q. Cannon, President of the Pioneer stake of Zion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

President Joseph F. Smith presided and called the congregation to order at 2 o'clock.

The choir and congregation sang the hymn: "O say what is truth?"

Prayer was offered by Elder Rey L. Pratt, of the Mexican Mission.

The choir and congregation sang: "Though deepening trials throng the way."

PRESIDENT CHARLES W. PENROSE.

It is with great joy and thanksgiving that I am able to meet this afternoon in this congregation with the Latter-day Saints in general conference. You who sit down in the body of the audience cannot look upon this vast congregation as we do who are on the stand. We have a magnificent sight before us. The beauty of the congregation is enhanced in my view by the absence of so much millinery as we used to have in our congregations many years ago. We not only behold the countenances of our brethren, even the bald heads, but also we can see the faces of our sisters, not disfigured by any frills or furbelows or artificial flowers or any encumbrance, and the view is very fine. I rejoice in it. If it was only to look upon this congregation this afternoon that I was privileged to do, I should feel very thankful, but having the opportunity of saying a few words, bearing my testimony to the truth of the great work in which we are all engaged, I am doubly thankful; also for the measure of health and strength that I have, as during the winter that is about over, I hope, I have been somewhat affected by the grippe. I either had the grippe or the grippe had me; perhaps both. But I am able to be here

today and to rejoice in the good things that have been given to us, the words spoken by our President this morning and by President Lund and by Brother Callis who bore a powerful testimony at the close of the services. I enjoyed it all very much, and I rejoice in the Spirit that is present this afternoon, and hope that by its help I may be able to say something worthy of your hearing and remembrance.

I have prepared no discourse for this conference; I am not in the habit of doing that. Still, I have ideas passing through my mind, but I generally find when I come to conference that the things I thought about are not those that come to my memory, so I have to trust in the inspiration of the time, which I do now, desiring in my soul that I may say that which is right and which can be understood by those who listen, and will be of profit to somebody if not to everybody present.

HOME PRODUCTION AND HOME SAVINGS

This morning when the President was speaking in regard to the conservation of our foodstuffs and our production of the things that we need for home consumption, and the wisdom of sending out for export as much or more, if possible, than that which comes in, I reverted to the old instructions given years and years ago in this house, and sometimes before this house was erected, by President Brigham Young and his then immediate associates. That was one of their regular themes—home production and home savings. We have a good deal of talk now about the conservation of our products. Well, we have been in the habit, or were some years ago, of practicing this. It was one of the texts preached upon and one of the policies urged upon us, and, to a very great extent, carried out as far as we could in the conditions in which we were then placed. But latterly there has been, no doubt, very much extravagance. What I mean by that is not getting a number of things we were not able to get, but having our desires, our wishes, go beyond our necessities and indulging in luxuries, some of which are not beneficial, but to the contrary, to the human body. These things were pointed out to us this morning very clearly, and I hope those remarks will have their impression upon the Latter-day Saints.

It is very poor policy for a people like us to be exporting little or nothing and importing a great deal, importing very often things that we could produce ourselves at home, if we would be prudent and wise and industrious and careful. Particularly I have noticed the waste of fruit, bushels and bushels rotting upon the ground, and then sending to California for canned fruit. There is no place where we can get better peaches than we can raise right here in Utah. They have a special good flavor to me. When I have been away from here and could get a peach raised in Utah, it was indeed a peach to me. I speak of this merely as a sample of other things that we do, waste what we raise at home, then send out and buy it from abroad. It is very poor policy and I echo the remark that it is indeed a shame and a disgrace to some of us. I know that there are excuses for this and some reasons perhaps, but I think that the

intimation made to us by the President this morning should be sufficient to us all to do what we can to save that which we produce and to put it to good use, not to "strew our ways to strangers" or strew our fruits on the ground to be of no use to anybody. I think if we will get that idea into our minds it will suffice in regard to a great many things that we do produce, and perhaps stir us up to produce things that we do not now bring forth either from the ground or by our industry and our skill.

SAVIORS ON MOUNT ZION

I have thought during this conference many times of a text which we have used very freely in the world, not particularly in relation to this subject, but, I think, just as applicable to it as to other things, that in the last days "saviors should come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." If my memory serves me right, it is the last verse in the book of Obadiah, in the Old Testament scriptures. We have used that text a good deal in regard to the salvation of the dead. I have seen a periodical recently in which it is stated that the only way in which we can become saviors on Mount Zion, is to be baptized for our dead. Without desiring to say one word against that, I would only like to strike out the word "only." I think there are many ways by which the Latter-day Saints can become "saviors on Mount Zion." The work that we are doing for the dead, performing for those who have departed, ordinances which they cannot themselves attend to, but which we can do for them by proxy, is a grand and glorious work, and I am pleased to know that it is going on to a very large extent. In all the temples that are built, the four temples that we now have in our use, thousands upon thousands of baptisms for the dead are performed from month to month, and we have the reports come to us in the President's Office so that we can see what is being done in that direction, and the work is really marvelous. Of course, when we consider the hosts of the departed who are in the spirit world and who never had the opportunity of receiving those ordinances of salvation, the number may appear rather small by comparison, but the work will go on not only in this condition that we find ourselves in, but when the glorious millennial day shall be fully ushered in, temples will be built at various points on this great land of Zion which extends from the north of the continent to the south thereof, and the work for the dead will continue, and the saviors on Mount Zion will be multiplied in our posterity, if we happen to have gone away from here by that time, and it will go on until the work is fully consummated, and all that is needful to be done shall be performed for the redemption of those who have passed away without having an opportunity of hearing the gospel and obeying the commandments of the Lord in relation thereunto.

It is a grand and glorious work, and I wish to impress it upon the minds of my brethren and sisters gathered in this great audience today, that a duty rests upon them to continue this work, and to do all that they can that it may be properly accomplished according to the mind and will and commandment of the Lord, for the commandment is upon us, and

it is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel even in the spirit world will, through the experiences which they will have to suffer, be willing to bow the knee to King Emmanuel and acknowledge him to be the Lord, to the glory of God, the Father, and every ordinance performed for them will stand in its place and effect its object at some period or other.

MANY WAYS OF BEING SAVIORS

But there are a great many other things in which we can be saviors. We can be saviors if we carry out the instructions given to us this morning, that is, to take care of that which we produce and put it to proper service, and use it in preference to sending away to other places to get articles that would be perhaps inferior; but, whether or not, that we should use that with which the Lord has blest us in the land that he has given to us in these mountain valleys and which can be made to produce almost everything that is absolutely necessary for our comfort and convenience as a people and as individuals. If we will take away with us from this conference the desire and determination in our hearts that we will carry out this instruction in the spirit and meaning thereof, it will amount to a great deal for the spiritual as well as the temporal salvation of the people and everyone will be a savior on Mount Zion who aids in this glorious work.

We are to be saviors of men, too, in sending or carrying the gospel to every nation, kindred and tongue and people. That is imposed upon us; that is required of us. We are here on the earth with a mission to perform. Every Latter-day Saint, every man and woman and boy and girl born in the covenant or who has received it, is under obligations to do all that is possible for the sending forth of the word of the Lord to all the nations of the earth. A good many of my brethren here on this stand and around have been out to the world, and we have done our part as far as we could in sounding a warning to the nations of the earth. We have traveled extensively among the nations that are now at war. We have preached and lifted up our voices and warned them of troubles and judgments to come, and now these things are upon them. We see the fulfilment of the words of the Lord; and while we do not rejoice in human suffering, we cannot help rejoicing in the fact that the Lord made known to us, years and years ago, that these things would come, and showed us how we might escape and help others to escape them. I remember the words of Isaiah, the prophet, which we have often quoted, where he says unto Zion:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: Hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21).

These things have been literally fulfilled in our time and our experience; and how thankful we ought to be that we are here in these chambers of the mountains, that Zion, bringing good tidings, has come up into the high mountain as Isaiah predicted, that we are here dwelling in quiet places and peaceable resting places just as Isaiah saw that we would in the latter days, (chap. 32) and that in the midst of the troubles and dangers that are abroad in the world, we have the consolation of having done our duty and warned the inhabitants of the earth of judgments to come. And the Lord said that after our testimony would come the testimony of earthquakes and of the waves of the sea heaving themselves beyond their bounds, of floods and fire and flame and the sword and wars and rumors of wars and earthquakes in divers places, and these are but "the beginnings of sorrows" for the latter days. Now, we have done a great deal in warning the inhabitants of the earth concerning this, and those who have gone forth weeping sometimes, have come back bearing precious seeds and planted them right here in the chambers of these mountains, and we are surrounded by peace and good-will and kindness of heart among the ranks of the Latter-day Saints.

Sometimes there is a little ruffle here and there, a little contention, a little dispute, a little strife, but in the main "the peace of God that passeth all understanding" rests down in the hearts and in the homes of the Latter-day Saints. We can bow down before the Lord in the morning and in the evening and ask his blessings upon us when we partake of food, in the spirit of peace and kindness and charity and love for all, and we desire in our souls the welfare and salvation of mankind, and whatever there is to do in this direction we feel that we want to do it. As a people we have done something towards helping in bringing about the reign of truth and liberty and the establishment of good government and righteousness in the earth, but the end is not yet, and the work has yet to be done and there is more for us to do, that we may be indeed assistants in the salvation of mankind in these troublous times that have come upon the world. Our boys who go forth to the front representing us, go out in that spirit, as saviors who have come out of Mount Zion, bearing with them the spirit of Zion, setting a good example to their comrades, taking a course which will show that we are a people that observe the laws of health and of strength and of virility of manhood, living clean lives, setting a good example to the world, and they are objects of the admiration of others who do not practice such good things.

NATIONAL AND INTERNATIONAL SALVATION.

Now, "the end is not yet," as I have said. More will have to go, more means will have to be raised to carry on this good work, and we are not doing it in the spirit of conquest or of a desire merely for victory over our fellow creatures, except to establish righteousness and truth and peace in the earth. The grand and glorious principles referred to by our President this morning embodied in the Constitution of our country have to be proclaimed, and if by means of war only they can be proclaimed,

the war will have to come and we will have to engage in the good work at any cost and at any sacrifice. In this our cause is salvation. We want to save the nations from bondage, from tyranny, from oppression, from the grasp of avarice and ambition. As alluded to by President Lund, there is a power in Europe which seeks to overspread the world and bring the whole earth under bondage. But the principles embodied in the Constitution of our country are at variance with this, and it is part of our mission as children of the Lord, as saviors on Mount Zion, to carry the spirit of good government, to establish peace on righteous principles, to extend freedom to all mankind, freedom to the full extent of human rights, preservative also of the rights of others. That is the genius of our government and this has to be carried abroad, and we had to go into strife "willy-nilly." We are with our country in this conflict. Let us be reasonable. Let us be liberal also in our feelings, not narrowed up in our souls, but feel that we are engaged in a great and glorious work for the salvation of humanity from oppression and tyranny and autocracy. That is part of our duty, part of our work as saviors.

The elders will remember that years ago we used to repeat that it was predicted by the Prophet Joseph Smith that the time would come when even the very Constitution of our country would be in danger, and the elders of this Church would arise in the might and the power of the Holy priesthood and bear the standard of liberty aloft, and save, or help to save, this country, from the evils of oppression and tyranny and bloodshed. Let us remember these things and while we are doing the work of salvation for the dead, let us continue in the work of salvation for the living. Let us produce that which we need for our own sustenance and comfort, and what we save thereby we can use for the benefit of people abroad, and we can plant in the hearts of our children a desire to do that which is right, to keep God's commandments, and train them up in the ranks of his kingdom, for "the kingdom is the Lord's." It is true, that we Latter-day Saints in these mountains in Utah, form a part of the great government of the United States. That is all right; thank God for it, that we have influence in this Nation and that our influence is growing and we are getting better understood, and the way is opening up for the fulfilment of all things spoken of concerning Z'ion and her power in the earth; and let us use that power in wisdom and in righteousness, with discretion and judgment, and not go crazy about anything.

TRAINING OUR CHILDREN IN RIGHTEOUSNESS

Now, in regard to our children. Brother Lund said considerable on this matter this morning. That is right. Let us train up our children in all things that are mentioned in our Sunday Schools, in our Religion Classes, in our Primary departments and in those for the older members of the youth of Zion, the Mutual Improvement Associations, sustaining at the same time that great and glorious institution, the Relief Society. All these auxiliaries are necessary in the Church; and the Sunday Schools, of course; they form a very great part. Brother Lund talked about them this morning, and I am adding a few words to what he said, which I wish

to emphasize. There is need for us to instruct our children at home and in the Sunday School and in these classes, in morality, in honesty, in truthfulness and in integrity.

A number of our children, it appears to me, do not have impressed fully upon their minds the need of telling the truth and of avoiding lies, falsehoods. They do not, all of them, understand the rightfulness and the benefits of using for themselves only that which is their own. I don't want to particularize too closely, but I have known of children who had just come out of Sunday School going rampant into orchards and stealing fruit, not thinking that they were doing very much harm, perhaps encouraged by the notion that a great deal of it was wasting on the ground.

So, I see the need of teaching our children not only the Word of Wisdom, to abstain from certain things, I will not say a word against that, by any means; I would emphasize that, train up our children to do without these things that are injurious to the human body, but also instil into them, in the home particularly, truthfulness, honesty, integrity, respect for the rights of others. Don't let little children take toys that belong to their brothers and sisters without the permission of those to whom they belong. That is the idea. That is only a small matter, but the great principle is to train up our boys and girls that they will be honest and tell the truth, that they will not lie, that they will not take things that do not belong to them, that they will respect the rights of others. That is one of the fundamental principles of our faith. We want the privilege of worshiping God according to the dictates of our own consciences, unmolested, and we want to give that privilege to all mankind. That is part of our religion. So let us remember this, and in the schooling of our children don't forget to teach them these fundamental principles of righteousness and truth, for therein will be the strength of our people. Righteousness exalteth a nation.

PEACE WILL NOT COME WITHOUT RIGHTEOUSNESS.

We must have righteous government, good government, or peace will not continue, but there will be war and trouble and strife and bloodshed and all the ills that have afflicted humanity for many years past. But the turning time is near at hand, the time of peace is to come, and the Prince of Peace, Jesus Christ our Redeemer, is to come and be King of kings and Lord of lords.

I believe in that with all my heart. I believe in Jesus Christ as an individual, not merely as an idea, not merely as a light, not merely as an influence, but I believe in Jesus as the son of Mary and the Son of God, that he was the only begotten of the Father in the flesh, and that he lived and set a splendid example, committing no sin, doing no evil, obeying every commandment of the Father, and thus being a sinless being he could offer himself voluntarily as a sacrifice for sinners, and he died, "the just for the unjust," as Peter says, "that he might bring us to God." I believe in him, and that he will be our King, but before he comes to reign on the earth there will have to be a great preparation, and

it will take some time to bring it about. Of course, we understand that certain things predicted through the Prophet Joseph Smith are to take place before this generation shall pass away, and the Lord will see to it that the generation in which those things were predicted will not all pass away until all shall be fulfilled, but there is no fixed period for a generation, no set time in the revelations of God, no year or date given when these things shall take place, and it is folly for anybody to put a date to it. Leave that in the hands of the Lord and he will take care, that his word is fulfilled; "not one jot or one tittle shall pass away," as Jesus declared, "but all shall be fulfilled."

REVERENCE FOR THE TRUE AND LIVING GOD.

In training up our children we must also plant in their minds belief in and reverence for a living and true God, the Father of their spirits, that they may learn the lesson that Paul taught, that "we have fathers of our flesh who corrected us and we gave them reverence, but how much rather should we be in subjection to the Father of spirits and live." Belief in a Being, a personal God, that is the very foundation and beginning of our faith. "We believe in God, the Father, and in Jesus Christ, his Son, and in the Holy Ghost," and we believe in them as individuals who are at the head, who form the presiding quorum as a trinity in unity, the power being in them and proceeding forth from them, and "by and through them and of them the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God." And in sending out of the State for books of instruction for our children, let us be careful that we don't bring in too much of the nonsense that is incorporated in some of the text-books of the times, the ideas and notions of men, the theories and inferences and reasonings of men, not real, solid, substantial facts or the actual truth. God is the Author of all things in the universe that have been organized for progress and for salvation and for blessing. He is at the head of this Church.

REVELATIONS OF THE PROPHET THE WORD OF GOD.

The revelations that we have are not simply utterances of the Prophet Joseph or others to whom they have been given. They are the word of the Lord. Don't let us forget that. When we talk about Joseph Smith as a scientist, that is all right when we go to show that things revealed to him as truths have since been received and understood by the learned of the age and have come to them without knowing that he predicted them, but was he their author? We do not pit him against them, but we take the word of the Lord, and don't let us forget that it is the word of the Lord that has come to us, and this Church is founded upon it. Christ prayed to the Father concerning his disciples, "Father, sanctify them by the truth, thy word is truth." The word of the Lord, my brethren and sisters, is truth and can be relied upon, and we can take our stand upon it and bring everything to it, and that should be with us the standard. We don't want to prevent men from thinking.

I have heard some of my brethren say, "Well, do you want to stop men from thinking?" Not at all. Liberty to think and liberty to act upon the thought if you don't infringe the rights of others. Liberty to think, liberty to read, liberty to have theories and notions and ideas; but, my brethren, it isn't your province nor mine to introduce theories into the Church that are not in accordance with the revelations that have been given. Don't forget that. And if any change in policy is to be introduced, it is to come through the proper channel. The Lord said only his servant Joseph should do that while he lived, and then after he died others were to be called to occupy the place, and the key is in the hands of the man who stands at the head, if any change is to be introduced in our Church. Don't let us fix our minds too much on the ideas and notions that are called science. If it is really science that they produce, something demonstrated, something proved to be true, that is all right, and there is not a doctrine of our Church that I can find that comes in direct conflict or contradiction to the sciences of the times if they are sciences, but a great deal of that which is called science is only philosophy, and much of it speculative philosophy, and these ideas change with the ages, as we can see by reference to what has been called science in times that are past.

WHAT WE SHOULD DO AS SAVIORS OF MEN.

Now, brethren, what I am after is this: Let us Latter-day Saints, called to be saviors of men, called to be saviors of this world, called to be saviors to introduce that which will save mankind and bring them up from their lowest state into a condition where they will be fit to hold converse with Deity, let us be careful that we plant in the minds of our children the truth and nothing but the truth so far as we can understand it, and as to the opinions and notions of men, value them for what they are, if they have any value, and some of them do, not have any, but many of them do. We do not want to cripple men's minds, we do not want to wean men from investigating and reaching out into the field of thought. The boundless universe is before us all to learn and to live and to come up to the standard occupied by our Eternal Father and to be fit for his society. Let our minds enlarge, our understanding increase and let everything that is proved to be true and established and demonstrated come in to us as part of our belief, but the theories and notions of men that are in contradiction to the revelations of Almighty God are not to be considered in the light that some people view them. Let us be very careful about these things.

Now, we want to teach these things to our children, train them up to believe in the living and true God, the Author of our being, our Father in heaven, and in Jesus Christ, his Son, who died for us, and without whose redemption, as we read in the Book of Mormon, our spirits would have been banished forever from the divine presence, and our bodies would have mouldered in the dust forever. But through that atonement wrought out by Jesus Christ, and by our obedience to his commandments we shall come forth from the dust and stand upon our feet and have all

things that we have made ourselves fit for by our own acts. Forgiveness of sins, redemption from personal sin, is a doctrine of Christ to be obtained in the way that he has appointed. He died that we might live. and thus he atoned for the sin of Adam. He died that we might live and attain glory if we would repent and obey his commandments and receive the blessings in the way he has appointed; and our mission in the world here, what we have come on the earth to do, is to live that gospel and carry it to the ends of the earth and send it forth to all people, that all nations may hear the glorious sound of the glad tidings of salvation to the human race. And when we have done with our earthly work and gone into the world of spirits, that we might be allowed there to carry it to any part of the spirit spheres, even into the lowest hell, if necessary, in the great work of saviors of the children of men, so that the laws of God might be proclaimed, that God's truths might be made known, that opportunity might be given to all the race of Adam, in the body or out of the body, to receive the truth and walk in its light, and come as near as possible, considering their conditions and transactions and doings, as near as possible to the light and glory and presence of the Father. These are themes that are very simple, very plain, very clear to us all.

UNITY AMONG THE LEADERS OF THE CHURCH.

Now, let us live according to the teachings given to us this morning, walk in the ways of the Lord, teach them to our children, set a good example to all the world, put away from us everything that is contrary to the mind and will of the Lord, and become sanctified before him, a holy and a mighty people, saviors on Mount Zion, and our kingdom, or the kingdom that we are in is indeed the Lord's and we will be his people. May his peace abide with you, may the blessings and power of God rest down upon President Smith and heal him up fully, and upon all our brethren who are laboring with him. I want to say that we are united. There is no jar, no contention, no quarreling among the leaders of the Church. We are united in spirit. We bless and praise the Lord for his goodness to us. We enjoy each other's presence and company and society. We are a band of brethren. We are knitted and united together. We are one before the Lord as near as human beings can be with the failings and weaknesses of mortality; and we love the children of men, and we want to see salvation come to all people who will receive it. We want to see salvation come to this nation, we want the principles of the government of the United States to be exalted here and eventually throughout the world, as the preparation for the coming of him whose right it is to reign, Jesus the Christ, the Son of the living God.

May the peace and blessings of God abide with you all, through Jesus Christ. Amen.

A sacred duet : "Hail to the brightness of Zion's glad morn- ing," was sung by Prof. J. R. Boshard and Marie Hedquist.

PRESIDENT HEBER J. GRANT.

I rejoice in being permitted again to meet with the Saints in general conference. I do most earnestly and humbly pray that the Lord will assist me to give utterance to some of the thoughts which have come into my mind during the last few months and while listening to the remarks made since our conference opened, and to the beautiful songs sung in our hearing. I do not desire to say one word that shall offend, or that shall not be in keeping with the inspiration of the Lord. In all humility I desire the assistance of your faith and your prayers, that what I may say may be for the benefit of the Latter-day Saints here assembled.

HYMNS APPROPRIATE TO PRESENT CONDITIONS.

It has seemed to me that the hymns sung in our hearing since this conference opened are wonderfully appropriate to the present condition of affairs in all the world. I believe in very deed that it is a time when the Latter-day Saints should feel in their hearts the inspiration which came to Brother William Clayton when the great pioneer, Brigham Young, told him to write a hymn that should cheer and bless the Saints in their great pioneer journey to these fair valleys. Brother Clayton wrote: "Come, come, ye Saints, no toil nor labor fear, but with joy wend your way." And again: "Why should we think to earn a great reward, if we now shun the fight?" And again: "And should we die before our journey's through, happy day, all is well." I feel that we are entering today, as a part of our grand Nation, upon a great and wonderful journey, that we are engaging in a war of righteousness in which the Nation is risking its life, a war which undoubtedly will mean death to many of the noble boys who have volunteered or been drafted into the army and navy. I feel that every Latter-day Saint can with fervent spirit sing this splendid pioneer hymn, "Come, come, ye Saints, no toil nor labor fear," and that those who have an abiding faith in our Lord Jesus Christ and his redeeming blood, should go forth to war under the inspiration of the Lord, and that they can honestly and conscientiously pray that the Lord will preserve and bless them and give them success, even in war.

I think one of the grandest hymns which has ever been written by any of our local poets is John Jaques'

O Say, What is Truth?

O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp
 When with winds of stern justice he copes,
 But the pillar of truth will endure to the last,
 And its firm-rooted bulwarks outstand the rude blast,
 And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er:
 Though the heavens depart, and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

"OUT OF THEIR OWN MOUTHS."

A couple of days ago a friend of mine lent me this book that I have not yet read. It is entitled, *Out of their own Mouths*, and the scripture quotation, "Out of thine own mouth will I judge thee," is on the cover of the book. Sentiments which are anything but true. Speaking of truth, let me quote from Frederick the Great. Frederick was one of the men who stole those provinces and robbed other people of their possessions, as referred to by President Lund this morning.

If there is anything to be gained by it, we will be honest; if deception is necessary, let us be cheats.—Frederick II, Letter to Minister Radziwill.

Remember this standard of "Truth" of Frederick the Great:

Do not be ashamed to make alliances with a view to gaining advantage from them for yourself only.

Do not commit the gross blunder of not abandoning them when it suits your interest.

One takes when one can, and one is wrong only when obliged to give back. I understand by the word "policy" that one must make it his study to deceive others; that is the way to get the better of them.—Works of Frederick II, Berlin edition (1848).

No ministers at home, but clerks. No ministers abroad, but spies.

Form alliances only in order to sow animosities.

Kindle and prolong war between my neighbors.

Always promise help and never send it.

There is only one person in the kingdom, that is myself.—Marginal notes in a copy of *Tacitus*, written by the King and cited by Diderot.

"All written constitutions are only scraps of paper."—Frederick William IV, Speech from the Throne, April 11, 1847. Remember in contrast our beloved "Mormon" poet John Jaques' inspired words: "Truth, the sum of existence, will weather the worst, eternal, unchanged, evermore."

Here are some of the truthful (?) statements of the present kaiser of Germany. When meeting a general and the governor of the province of Liege, he said when they visited Berlin:

"You are the governor of a province with which we have always maintained good neighborly relations. Recently, I understand, you have felt in your country serious apprehensions. Believe me, these apprehensions were unnecessary."

And at a banquet following the interview, he said to the general from Belgium: "You were quite right to trust us." The solemn word of honor of a nation guaranteed the neutrality of Belgium, but that word of honor was a "scrap of paper." "You do right to trust us." By trusting that emperor, what came? The destruction by the thousands and tens of thousands of Belgium's citizens, the destroying of their property, the levying upon them of vast sums, the taking of millions of the nation as prisoners, and making them work in as hateful a slavery as existed in the South before the days of the rebellion.

We shall conquer everywhere, even though we be surrounded by enemies on all sides; for there lives a powerful ally, the old, good God in heaven, who * * * has always been on our side.—William II, Speech, March 28, 1901.

He talks as familiarly as the man who profanes the name of the living God. It is a profanation of the living God to talk about his being on the side of a nation which breaks its solemn pledges, and treats constitutions and treaties as "scraps of paper."

I believe, as does our beloved President Joseph F. Smith, that the Constitution of the United States was written by the inspiration of Almighty God. I was taught this from the knee of my dear mother, who has passed to her reward in heaven. I know that any ruler who claims to be the representative of Almighty God who would take away the liberties of his fellow men, is not a representative from God. You can draw your own conclusions whom he does represent. I was going to tell, but maybe I would better not.

Remember that you are the chosen people! The Spirit of the Lord has descended upon me because I am the Emperor of the Germans!

I am the instrument of the Almighty. I am his sword, his agent. Woe and death to all those who shall oppose my will! Woe and death to those who do not believe in my mission! Woe and death to the cowards!

Let them perish, all the enemies of the German people! God demands their destruction, God who, by my mouth, bids you to do his will!—William II, Proclamation to the Army of the East, 1914.

No honest person need be told where the inspiration for such a damnable statement comes.

The triumph of the greater Germany, which some day must dominate all Europe, is the single end for which we are fighting.—William II, Proclamation, June, 1915.

Not by speeches and resolutions of majorities are the great questions of the time decided—that was the mistake of 1848 and 1849—but by iron and blood.—Bismarck, in the Military Committee of the Prussian Chamber of Deputies, 1862.

INSPIRED POEMS.

When I was in Germany, some years ago, while presiding over the European Mission, I had the pleasure of visiting many of the cities upon the continent, and one of the cities that I visited was Berlin, one of the

handsomest in all the world, another was Dresden. While riding from Dresden to Berlin I read and committed to memory a poem, by Goethe, Germany's greatest poet. I believe that John Jaques, William Clayton, Parley P. Pratt, Eliza R. Snow and others, whose beautiful hymns we have heard sung here today, were inspired by the Lord. I believe that men like Goethe, in writing, are inspired of the Lord, when they are upright and honest and endeavor to write that which is uplifting and noble. I would to God that every German would learn the four short verses of Goethe's poem as I did and realize that they are divinely inspired words:

Three Lessons.

There are three lessons I would write,
Three words as with a burning pen;
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn,
Put off the darkness from thy brow,
No night but hath its morn.

Have hope where'er thy bark be driven,
The calm distorts the tempest's mirth;
Know this, God rules the hosts of heaven,
The inhabitants of earth.

I hope Kaiser William will live to have these words burned into his very brain: "Know this, God rules the hosts of heaven, the inhabitants of earth." Goethe winds up with this supreme declaration of love, a declaration in keeping with the teachings of our Lord and Master, Jesus Christ; a declaration in keeping with the will of our Father in heaven:

Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all.

WHAT THE KAISER SAYS HE IS.

What kind of charities have been scattered by the ruling house of Germany? Murder, rapine, robbery, is the kind of charity and love which they have scattered. Let me read to you the words of the Kaiser from a book entitled, *My Ideas and Ideals—William II*:

As I look upon myself as an instrument of the Lord, I am indifferent to the point of view of the present day.

I, too, like my imperial grandfather, represent the kingship by God's grace.

Each of the Hohenzollern princes was from the outset of his career conscious that he was only God's vicegerent upon earth.

Again I say the inspiration of William II comes from a different source than from God—(the speaker here pointed downward).

My course is the right one, and in it I shall continue to steer.

There is only one master in this country; I am he, and I will not tolerate another.

There was only one master, so Napoleon Bonaparte thought, but he did not finally triumph. "Know this, God rules the hosts of heaven, The inhabitants of earth;" and the kaiser will find this out if he lives long enough, and I hope and pray he will.

There is only one law—my law; the law which I myself lay down.

There is the law of justice, there is the law of virtue, there is the law of honor, there is the law of Almighty God, that this man and those who sustain him are violating, and they will find it out!

The best word is a blow—the Army and Navy are the pillars of the State.

An immense amount of inspiration from Almighty God in this infamous statement. The following sentence of less than three lines tells whether this man represents the Lord Almighty or not:

Hurrah for the dry powder and the sharp sword, for the end we have in sight and the forces we are bending towards it, for the German Army and the General Staff.

A fine representative of God!

PAN-GERMANISM.

I had the privilege of becoming acquainted on the steamer with a German who was returning from Japan, who had been there training the Japanese army. I learned that he believed that might was right, and that weak nations had no right to live. The teachings of our Father in heaven and of our Redeemer are just the exact opposite of any doctrines of that kind. I recommend you to read a book entitled *Pan-Germany*, a little twenty-five-cent pamphlet. You will find that Germany started out to do exactly what President Lund said they expected to do, to gain dominion through the heart of Europe from the North Sea clear down to the Persian Gulf; and if they get peace today, without indemnities they have won the war. Germany has since the beginning of this conflict placed over 75,000,000 people under her dominion, and she is working millions of these people in her fields and factories.

WHAT GERMANY WOULD DO.

For example, they worked one girl in the harvest fields from sun-up until dark, and they paid her for six mortal months' labor less than two dollars. From the time that the war broke out until February, a year ago, the National Imperial Bank increased its reserves from 1,300,000,000 marks to 2,500,000,000 marks. They are enslaving Turkey and Austria-

Hungary financially by selling to them the munitions of war which are used in the interest of the German empire. Their allies have been practically bankrupted by Germany running a printing press and furnishing them money. Today if Germany could get peace without indemnities she could enslave the world. The kaiser claims to be the representative of God, but he knows nothing about the laws of God, or of justice, and this is why he will eventually be defeated. The Lord has said that this land of America is a choice land above all other lands, and that if the people are pure in heart and serve him, that it shall be preserved from any king ever ruling here. That is the word of God to his ancient servants upon this continent, as recorded in the Book of Mormon. The Kaiser mistook the fiber of the Belgian people. He thought might was so great in the empire that he ruled over, that the Belgians would not dare oppose him. but those Belgians gave their lives for truth and honor. He thought that France would not dare fight, but the Frenchmen offered their lives upon the altar of honor. He never dreamed for a moment that England unprepared would enter the war, but again he mistook the character of the English people. He instructed his legions to "destroy the little contemptible English army." He believed that he had the might to crush them, but the people of England stepped forward with that sense of honor, right and justice which is inborn in her people, and fulfilled her pledges to Belgium.

AN INFAMOUS CONCEPTION.

Now I want to read to you one of the most infamous things that was ever conceived by a ruling class:

In 1895, when Germany decided upon what she wanted, (viz., to conquer the world,) she proceeded to make a list of all Germans on the face of the globe, in order to pick out from among them those who were most likely to prove useful tools of carrying out the Pan-German plan. The result of this registration of the German element throughout the world may be found in the *Pan-German Atlas* of Paul Langhans, published by Justus Perthes, at Gotha, in 1909. (The Pan-German plan was to split Europe through the center and eventually to conquer the world.)

The Pan-German societies have carried on a vigorous propaganda among all these Germans, especially since 1900, and in Argentina and Brazil, which were intended to be the principal German protectorates, they were organized with particular care. The German law of July 22, 1913, known as Delbruck's, which deals with nationality under the Empire and under the State, has greatly favored German organization in America, and it is important to know at least the gist of it, since it is full of significance, and marks the last stage of Pan-German organization prior to the war.

The second part of its article 25, reads as follows: "If any person before acquiring nationality in a foreign state shall have received the written permission of a competent authority of his native state to retain his nationality of that state, he shall not lose his nationality of the said native state. The German consul shall be consulted before this permission is granted."

"From these words we can measure the depth of German astuteness," and pardon my saying, we can measure the depth of depravity of the Ger-

man statesmen, who ask men to hold up their hands before high heaven and pledge allegiance to another country, when they never intended to fulfil that pledge made in solemn covenant before God. "According to this provision a German may become a citizen of a foreign state but if he obtains a written permission 'from a competent authority of his native State,' he still continues to enjoy, for himself and his descendants, all the rights of a German citizen, and may claim the protection of the German Empire." Such a law is infamous beyond my language to tell.

WHAT HAS BEEN DONE FOR THE WAR IN UTAH.

I want to read what we have done here in Utah for the war in which we are engaged—a brief summary made on December 21, 1917:

Men Supplied by Utah.

Army—quota asked for	746 men
Furnished	2,344 men
Marines—quota asked for.....	126 men
Furnished	346 men
Navy—no quota—Utah and Southern Idaho furnished.....	641 men
Utah also furnished one regiment of field artillery and one field hospital...1,500	
Asked, 872; given, 4,831 men.	
Red Cross—apportionment	\$350,000
Raised	\$520,000
First Liberty Loan—apportionment	\$6,500,000
Amount subscribed	\$9,400,000
This is one of the largest amounts raised, in proportion, by any State in this Federal Reserve District.	
Second Liberty Loan—minimum apportionment.....	\$10,000,000
Amount subscribed	\$16,200,000
Soldiers' Welfare Fund, including Y. M. C. A. and Training Camp	
Recreation Fund—apportionment	\$100,000
Amount raised	\$105,000
Red Cross Membership Campaign—allotment.....	60,000 members
Subscribers	66,000 members
Asked, \$17,010,000; Given, \$26,291,000	

NO QUESTION EVER SETTLED UNTIL IT'S SETTLED RIGHT.

Allow me to read to you the inspired words of Ella Wheeler Wilcox. She has entitled her poem

An Inspiration.

However the battle is ended,
 Though proudly the victor comes,
 With fluttering flags and prancing steeds
 And echo of rolling drums,
 Still truth proclaims the motto,
 In letters of living light,
 No question is ever settled
 Until it is settled right.

Though the heel of the strong oppressor
 May grind the weak in the dust;
 And the voices of fame with one acclaim
 May call him great and just;
 Let those who applaud take warning
 And keep this motto in sight—
 No question is ever settled
 Until it is settled right.

Let those who have failed take courage,
 Though the enemy seems to have won;
 Though his ranks are strong, if he be in the wrong,
 The battle is not yet done;
 For sure as the morning follows
 The darkest hour of the night,
 No question is ever settled
 Until it is settled right.

O man, bowed down with labor,
 O woman, young, yet old;
 O heart, oppressed in the toiler's breast,
 And crushed by the power of gold,
 Keep on with your weary battle
 Against triumphant might;
 No question is ever settled
 Until it is settled right.

Let me again quote Goethe: "Know this, God rules the hosts of heaven, the inhabitants of earth."

LOYALTY OF GERMAN LATTER-DAY SAINTS.

In my anxiety to get through with as many items as possible in twenty-five minutes I came near neglecting to say one thing which I desire to say: I have never traveled with a man who impressed me more as loving God, and more determined to give to this work of our Redeemer his life's labor, than did the late Karl G. Maeser. I believe that the men and women that the gospel found in Germany, and who in all honor embraced it, are as loyal, as true, and as patriotic as any other people who have joined the Church of Christ. The night following my call for a mission to Japan I lay awake until after three o'clock in the morning, and in thinking of those who were aged, and whom I hoped and prayed might live until I returned, I thought of my own dear mother, of John R. Winder, of George Romney, of Karl G. Maeser, and of others whom I loved with all my heart. I feel that the Germans who have embraced the Truth and who have the love of God and the love of our Redeemer in their hearts, are as willing to go forth to battle against wrong and error as the people of any other nation who have embraced the gospel of Jesus Christ.

May the Lord help us who know the Truth to go on proclaiming it, and bringing people to a knowledge of the Redeemer, and teaching them to love their fellow men instead of robbing and killing them, is my prayer and desire, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Obtaining knowledge by study and by faith—Value of the book of Genesis—It answers perfectly the false doctrine of evolution—The law of marriage instituted that mankind might multiply and replenish the earth—Relationship of Abraham to us and the world—The lesson of obedience in the lives of Abraham, Isaac and Jacob—The blessings of these patriarchs have come down to us—Modern Scripture to be studied, and also the counsels of the living oracles.

Brethren and sisters, "The glory of God is intelligence," and this great truth is confirmed and emphasized in another statement occurring in the Doctrine and Covenants. The Lord, in speaking to Joseph Smith the Prophet, said: "As all have not faith, seek ye diligently and teach one another words of wisdom; seek ye out of the best books words of wisdom. Seek learning even by study and also by faith."

I take it that this is very important counsel to the Church of God. We know that there are two ways of getting intelligence—one is by study, the other is by faith; and these two methods go well hand in hand. The injunction is that we should seek words of wisdom out of the best books. The world today is full of literature. There are very many good books, but as members of the Church of Christ I assume we will agree that the very best books in the world today are the standard church works—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. Take, for example, the Bible. This book, brethren and sisters, has come down through the centuries of the past and is hoary with age, but never-

theless it breathes forth the very strength and vigor of youth. It contains many wise sayings and thrilling incidents and teachings of priceless value. From this book and other church works we are constantly taking lessons and compiling them into manuals and sending them forth into our various organizations and priesthood classes and auxiliary associations, but these books are especially recommended for general use throughout the Church and for careful study, and should often be consulted by Latter-day Saints.

Referring to the Bible, I may say that if there was not one vestige of the Holy Record left to us but the book of Genesis, it would still be worth while, and would be of priceless value to the children of men. In the first chapter of Genesis many valuable truths are imparted. We learn that God created the heavens and the earth and all things that in them are. We are also given to understand in this matter of creation that the Lord operated and worked in an orderly way and by law, for we are told that the Lord God of heaven and his Son Jesus Christ work by law, that in the beginning things came into being by the power of God. God said, "Let there be light," and there was light, and this was effected, as I have just said, by the power of God.

We are told that God made the beasts of the earth after their kind, and the fishes of the sea after their kind, and the winged fowl of the air after its kind, and every creeping thing that creepeth upon the earth, after its kind. And the Lord saw that they were good, and he blessed them, saying, "Multiply and fill the waters of the deep, Let the fowl

multiply upon the earth." But the supreme creative act came with the appearance of man. "And the Lord said, Let us make man in our own image and after our likeness, and let him have dominion over the fishes of the sea and the fowls of the air and over the earth and every living creature." "So God made man in his own image, in his own image made he him, male and female created he them." But the Lord did not stop there, he blessed them and he said, "Be fruitful and multiply and replenish the earth and subdue it and have dominion over it," and so forth.

Now, it seems to me that there is to be a very great lesson learned from this important chapter in the Bible. In the first place, I think that it answers perfectly the false doctrine of evolution. We are distinctly given to understand that every living creature was made after its kind. We are not to expect that a lion will grow into a horse, or that a cow will grow into an elephant, but we have reason to believe that a horse will always be a horse. You may be able to improve the horse, but it will still be a horse, and so with the other animals of God's creation.

And since man in the beginning was made in the image of God and after his likeness, and since he is still in the image of God and will so continue, we have no reason to conclude that there has ever been any change at all in the order of things as first instituted.

Furthermore, you will remember, and there is a great lesson in it, that God commanded these living creatures throughout all the animal kingdom as also man to be fruitful and multiply and replenish the

earth, but man could not properly do this without matrimony, and so God instituted the law of marriage in the garden of Eden. We must know from this that marriage is honorable, because it originated with the Almighty. He introduced it in the garden of Eden, and this law has since prevailed throughout the earth. But we also find in many places and in very many instances that the command of God is not obeyed, and that people, even those who are married, sometimes do not fulfil this obligation, for they are not fruitful and do not multiply and replenish the earth. In that particular they come short. This ought not to be so with the Latter-day Saints. It is expected of us that we shall be a fruitful people, that we shall become a numerous people, that the Church shall grow until it shall fill the whole earth, because it has in it the spirit of endurance. As Latter-day Saints we must of necessity obey this great and important law of marriage. That is one of the lessons that comes down to us from the very beginning.

How very beautiful, brethren and sisters, is the story of the patriarchs, our progenitors. What would we know about them, how could we ascertain their names, how could we learn what they did, if it were not for the record, and I ask you candidly, how could we know anyhow, unless we searched the record and made a study of it, because I take it that you cannot find any knowledge in the mind of man that is not put there.

Take Abraham, for instance. Have you ever thought of him? Have you ever considered his relationship to us and to the world? It seems upon one occasion that God

appeared unto Abraham and commanded him to leave his country and go out from among his own people into a strange land. Abraham did not hesitate. He obeyed the voice of God willingly, and when he came into this strange country the Lord said to him, "Lift up now thine eyes from the place where thou art to the northward and the southward, to the eastward and the westward, for all the land that thou seest, to thee will I give it and to thy seed, and I will make thy seed as the dust of the earth, so that if any man can number the dust of the earth, so also shall thy seed be numbered." What a wonderful saying, what a glorious promise! and the lesson that we can draw from it is that Abraham was obedient, he was willing to follow the voice of counsel and to do the will of God, and thus he secured a blessing. Upon another occasion he was subjected to a very severe test, as great, I think, as any test that could come to us or any one of us. The Lord commanded him to take his beloved son, the son of promise, to take Isaac up into a mountain and offer him up as a sacrifice to the Lord. To do this he must needs slay his son with his own hand. But he did not hesitate. No. It was the command of God. He responded readily—I would not say willingly—it must have been a great sorrow to him, but he was obedient and the Lord accepted this act upon the part of Abraham as a sign of obedience and of righteousness, and did not require the sacrifice. After the offering was made then came the blessing, in other words, after the sacrifice comes the blessing. The Lord then said to Abraham, "By myself have I sworn, saith the

Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of heaven and as the sand upon the sea shore, and thy seed shall possess the gate of his enemies, and in thee and in thy seed all the nations of the earth shall be blessed." What greater promise than this could come to a man, and yet it came through the righteousness of Abraham through the spirit of obedience. It is a very great lesson, Latter-day Saints, and we should take it to heart. We should cultivate the spirit of obedience in our hearts, be willing to listen to the voice of God, and walk by the counsels of his servants who are divinely called.

The blessing that was put upon Abraham was also conferred upon Isaac, for Isaac as a boy and as a man exhibited the spirit of submission and obedience. He honored his parents. They desired him to go down among his people and kindred for a wife rather than marry among strangers, or among the daughters of the Canaanites.

Isaac yielded to the wish of his parents. He honored them, and God honored him, and put upon him the blessing of Abraham.

And so it was with Jacob. He was willing to listen to the voice of his parents, and went down among his people to get a wife, while Esau seeing that it displeased his parents went straightway among strangers and married some of the daughters of Canaan. Now, in the one case the displeasure of the Lord was shown, and in the other case the blessing followed, because the blessings that were put upon Abraham

and Isaac were also put upon Jacob, and thus, brethren and sisters, the names of those great patriarchs were linked together, and they were called Abraham, Isaac and Jacob. The Lord himself has greatly honored them by sometimes saying, "I am the God of Abraham, Isaac and Jacob." Jacob was further distinguished by a change in his name. The Lord said to him upon one occasion, "Thy name shall no more be called Jacob but Israel, for as a prince hast thou power with God and with men, and hast prevailed." So the name of Jacob was changed to Israel, and the children of Jacob after that were called the children of Israel, and the blessings of Abraham, Isaac and Jacob were pronounced upon their posterity. These blessings were to be realized by them through their righteousness, through their faith and faithfulness to the God of heaven. So the blessings of the patriarchs have come down to us, even to us who are assembled in this great building here, for we are of the posterity of Abraham, Isaac and Jacob.

All this seems wonderful to me, and I have obtained the knowledge of it, by a study of the scriptures. We would do well to give attention to this matter, so also to the study of the New Testament, and the Book of Mormon, which is closely identified and connected up with the Bible, and the book of Doctrine and Covenants, containing the revela-

tions of God to his prophet and to his people of latter times. Oh, what a wonderful, marvelous book is the book of Covenants! And then there is the Pearl of Great Price. Is it not beyond price, embodying, as it does the writings of Abraham, Enoch and Moses? We ought to familiarize ourselves with the scriptures that have been given.

May the Lord bless us and sanctify to our good these great books which have been committed into our keeping; and may he sanctify to our good also, the counsels of the living oracles, the teachings of the servants of God in our day. Let us remember them and let us receive their words and honor their teachings, and God will bless us and multiply us abundantly, which may he grant, in the name of Jesus Christ. Amen.

A notice of the performance of "Elijah" in the Tabernacle at 5 o'clock tonight, was given out.

It was also announced that the General Priesthood meeting would convene in the Tabernacle at 7 o'clock tonight.

The choir and congregation sang: "We thank thee, O God, for a prophet."

Conference adjourned until Saturday morning at 10 o'clock.

President Andrew Kimball, of the St. Joseph stake, Arizona, pronounced the benediction.

SECOND DAY.

In the Tabernacle, Saturday, April 6, 1918, 10 a. m.

The assembly was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn: "Come let us anew our journey pursue."

Prayer was offered by President Edward H. Snow, of the St. George stake of Zion.

The hymn, "Guide us, O thou great Jehovah," was sung by the choir and congregation.

ELDER GEORGE A. SMITH.

Meditation on the passing of Elder Hyrum M. Smith—Love of the brethren—Gratitude for the restoration of the gospel—Men and women prone to turn away from righteousness and listen to the promptings of the evil one who minimizes sin and urges justification for committing just a little sin—Illustrations—To preserve men from Satan and his insidious ways, the gospel has been restored—God has said, "This is the path, walk ye in it"—Admonition to the Saints to do their duty—A prayer for the leaders and people of the Church.

I crave an interest in your faith and prayers, that the Lord will direct what I may say, that it may be profitable to the thousands of faithful Latter-day Saints who are assembled here in the worship of the Lord. My heart is very tender this morning. While sitting here yesterday and today I thought of how little we know of what awaits us or how long we will be here on earth. But for a knowledge of the gospel of Jesus Christ, I would be

filled with sorrow, remembering as I do that one of our beloved brethren who occupied this position just six months ago this Saturday morning has been called home. It seems but a few days since Elder Hyrum M. Smith stood here where I stand, about this hour in the day, and delivered to us, under the inspiration of the Spirit of God, his message to the Latter-day Saints. It is true that his voice is stilled as far as we are concerned here, but the teachings that he advocated on that day are not stilled, and no doubt there are many in this audience who will remember the very topics that he touched upon on that occasion. If you do not remember, let me refresh your minds just a little. He referred to the fact that Solomon did not pray for riches, did not pray for honors, but he prayed for an understanding heart, and God told him that because he had prayed for that desirable thing, that he had not only given to him an understanding heart, but that he had given him, in addition, honor and riches, and that not any of the kings of his time would be like unto him. Another thing Brother Hyrum referred to was the teaching of Moses, wherein, after advising the people and admonishing them, he said, "And teach these things to your sons and to your sons' sons." I think that is a splendid precept for Israel to remember today, that we explain in kindness and love the gospel of our Lord, not only to our sons, but to our sons' sons, and I would like to add, to our daughters, to our

neighbors' sons and to all that it is possible for us to reach. Then Elder Hyrum referred to the teachings of the greatest of all men who have lived upon the earth, Jesus of Nazareth, wherein he said, "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," and he also taught them "By their fruits ye shall know them." Now, these instructions have been handed down in holy writ and were repeated by our esteemed associate just six months ago. Do you suppose that the teachings of that good man will be forgotten by Israel? I think not, and he will be held in loving remembrance. We honor and respect him and love and appreciate him for the good that he did and the example that he set us. There is no occasion for us to mourn his calling away, on his account, for his work was done, and our Father will give to him the things that he has labored for. I feel this morning to say that the splendid work he performed could not have been done so acceptably but for the noble woman who stood by his side and who assisted him and encouraged him and labored with him and kept his home and taught his children. But for her, the work that he performed could not have been accomplished; and I thank God this morning that he has a son who gives promise of walking in the footsteps of his father, that he has children who, because of their love and esteem for the good man whose work is done, will delight in honoring his name. I am thankful, I say, for them, and pray God to bless them, that the name of Hyrum M. Smith may re-

main and be remembered in love among the Latter-day Saints because of the family that he leaves to represent him in the world.

Now, my brethren and sisters, perhaps you will understand when I tell you that my heart is tender this morning. I love my brethren, and I am grateful for the privilege of standing at the side of men such as have led and now lead this Church. I am grateful for my membership in this organization, and thankful for your companionship, as I travel among you in the stakes and wards of Zion. God bless you, my brethren and sisters, who minister to us who are so much of the time absent from our homes.

Yesterday, as our beloved President began to address us, my heart was touched. I realized how he was suffering the weaknesses that are natural to men at this time of life, and as he continued his remarks I believe you, with me, offered a prayer that God would strengthen him and make him equal to the duty of presiding over this conference, and that he would feel no bad effects from that long and beautiful address; and this morning he is with us, and I am grateful he says that he feels much better than he did yesterday.

This is our Father's work that has brought us together here today. While this world is in confusion, here under the shades of this great dome we have met together to worship God and to honor him and to listen to the whisperings of his Spirit made manifest through those who may be called to address us. We are here not with doubt in our minds that there is a God in heaven, we know that there is, and we know, as we know that we live, that

this work with which we are identified is our Father's work; he began it and he sent his only begotten Son into the world to prepare the way, and that in this latter day he called the Prophet Joseph Smith and taught him, as a kind and loving father teaches a choice and favored son, the things that touch our hearts and that have inspired in us a desire to do our best. God lives, and his hand is over this world, and the conditions that confront us to-day will result in repentance and softening of the hearts of his children, and many will turn from the error of their ways and forsake evil and desire to know what he would have them do. As I see men and women everywhere groping for the wall, oh, how grateful am I that those who were my ancestors received this gospel of our Lord, knew the voice of the good Shepherd and followed it, and that my heritage has been to be reared among a people better than whom there are not in the world today. All these things soften my feelings and mellow my heart and I am grateful to the Lord this morning for his mercies. You know the people of the world, our brethren and sisters, many of them have been deceived by the cunning of the adversary, and they are led here and there and their time is wasted, while they live upon the earth, that might be profitably spent, not only to their own benefit, but to the benefit of their fellows, if they but understood and lived the gospel of Jesus Christ. The adversary does not take them forcefully and prevent them understanding the truth, but in an insidious and underhand way he whispers to them to do this thing and that. He poisons their minds against the things that are

true. He makes unpopular those things that are desirable to the children of men, and then, because of the habit of men and women to follow the fashion and custom of the world and listen to the sophistry of those who are prominent, he is able to lead them along a pathway that prevents them taking advantage of life and gaining the object of their creation in the world. It is not only now that this is the case, but it has been so from the beginning. When Abel was out with his flocks, and his brother Cain saw that he was favored of the Lord because he did right, the adversary whispered to Cain, "You can just as well have these flocks, nobody will know if you slay your brother," and he took his life. And what did he gain? He didn't gain anything, but he lost the blessing of his heavenly Father. He took that which he could not give and became a murderer and from henceforth his name is known in the earth as one who had departed from the right and had committed an awful crime.

So it has been all the way down from that day until now. When the Lord sent Noah among the children of men to warn them and to teach them and to encourage them to works of righteousness, they turned away from him, they didn't believe he was a prophet of God. The adversary whispered in their ears, "Why, this man is only an ordinary man, he has no right to speak in the name of the Lord, surely you will pay no attention to him," and his mission was made unpopular by the cunning of the adversary. Men and women in their sins continued sinful and failed to listen to the warning voice of a prophet of God, and the result was that the Lord could do nothing with them until

they were repentant. He saw the futility of working with them because they were wilfully in the hands of the adversary, and so he covered the earth with a great flood, gathering just a little handful of people to re-people the earth, because it was necessary that good men and good women should transmit to posterity the virtues that they inherited when they were created in the spirit world. And so it has ever been. In the time of the Savior the adversary whispered to those people, he is not the Son of God, surely you will not accept him, he is just an ordinary man, he is only the son of Mary and Joseph and he is not any more the Son of God than you are, and the people listened to that insidious, wicked one and crucified the Redeemer of mankind. The condition of the world today is predicted in the Book of Mormon, the same thing exactly that I have just referred to. When Nephi was teaching the people and trying to show them the necessity of living near to the Lord, not to surrender to the promptings of evil, teaching them the necessity of keeping all the commandments of God, pointing out to them that the thing that encouraged good always came from our heavenly Father, and that anything that enticed them to evil came from the adversary and they were not safe the moment they went into the devil's territory. This is what he says, referring to the time when the Book of Mormon should be brought forth, when the record should be taken out among the children of men, when the things that were in the book that were of great worth to the children of men should begin to be made known, and he speaks very plainly in this the 28th chapter of II Nephi:

"For it shall come to pass in that day that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I am the Lord's, and the other shall say, I am the Lord's. And thus shall everyone say that hath built up churches, and not unto the Lord."

Now, the Prophet Nephi, hundreds of years ago, saw what would occur, that the people were to contend with one another and deny the power of the Holy Ghost and the Holy One of Israel, and were to teach for doctrine the commandments of men. An influence is in the world today trying to make people believe that by their own intelligence and by their own power they can gain eternal life. Let me continue to read from Nephi:

"And there shall also be many which shall say, Eat, drink and be merry, nevertheless fear God, he will justify in committing a little sin."

I want you to note that: "He will justify in committing a little sin." That cunning adversary knowing that if he could only get a man or woman to do a little wrong, that far they had gone into his territory, that far they were in his power.

"Nevertheless, fear God, he will justify in committing a little sin, yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the Kingdom of God."

Isn't that just exactly what the devil says to the children of men today as plainly as it is written here? Oh, commit a little sin, that won't do any harm, lie a little, that won't do any particular damage, the

Lord will forgive that and you will only be beaten with a few stripes and at last you shall be saved in the kingdom of God. That is what he says to the man or the woman who has been taught the Word of Wisdom when he says, oh, drink a little tea, that won't hurt you; use a little tobacco, that won't make any difference; a little liquor won't do any harm. These are little things; he always does it a little at a time, not all at once. That is what I would like us to remember, my brethern, this morning. It is these insignificant insidious whisperings that betray mankind and that place us in the power of the devil. I want to say to you, in my judgment, that the use of tobacco, a little thing as it seems to some men, has been the means of destroying their spiritual life, has been the means of driving from them the companionship of the Spirit of our Father, has alienated them from the society of good men and women, and has brought upon them the disregard and reproach of the children that have been born to them, and yet the devil will say to a man, Oh, it's only a little thing! And Nephi says further:

"And others will he pacify and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well; and thus the devil cheateth their souls."

Now, I want you to note that: "And thus the devil cheateth their souls and leadeth them away carefully down to hell." And that is the way he does it, that's exactly the way he does it. He does not come and grab you bodily and take you into his territory, but he whispers, "Do this little evil," and when he succeeds in that, another little evil and another, and, to use the ex-

pression quoted, "He cheateth their souls." That's what he does. He makes you believe that you are gaining something when you are losing. So it is every time we fail to observe a law of God or keep a commandment, we are being cheated, because there is no gain in this world or in the world to come but by obedience to the law of our heavenly Father. Then again, that peculiar suggestion, "And he leadeth them *carefully* away down to hell" is significant, that is his method. Men and women in the world today are subject to that influence, and they are being drawn here and there, and that whispering is going on and they do not understand what the Lord desires them to do, but they continue in the territory of the evil one, subject to his power where the Spirit of the Lord will not go. He says further:

"And behold, others he flattereth away, and telleth them there is no hell."

Isn't that what the world is taught today? These higher critics, these agnostics, who do not believe in God, man, nor the devil, as far as that is concerned, except what they see. Are they not saying, "There is no hell?" And Nephi here tells us it is the devil that teaches them that.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Now, my brethren and sisters, that is the condition of the world today. Nephi could not have stated it plainer if he had been right here

in the world now. And the adversary is at work, and because our heavenly Father desired to preserve his children from the evil of that teaching and of that belief he sent the boy prophet, Joseph Smith, into the world, commissioned him with divine authority, organized his Church, and began again to teach the truth to the children of men, that they might be led from the error of their ways. That mission evolves upon you. You have received the Holy Melchizedek Priesthood, most of you; you have been commissioned by divine authority, and the Lord will hold us—I myself am with you in that, I realize—will hold all men who hold the Melchizedek Priesthood in this Church responsible for the treatment of that priesthood and for the care with which we exercise it among the children of men. Now, my brethren and sisters, was there ever a time in the history of the world when there was greater need for men and women to serve the Lord and keep his commandments? Look at the world today; millions of men arrayed against each other striving to destroy life. Why? Because the adversary is whispering to them, “This is the thing to do.” I want to tell you that this war will not cease and the strife in this world will not end until the children of men repent of their sins and turn to God and serve him and keep his commandments; and in the words of Patrick Henry, “Men may cry peace, peace, but there is not peace” until the children of men conform their lives to the teachings of the Father of us all, who gave us our being and who placed within our reach wholesome advice and counsel from the creation until now, and

has said to us, “This is the path, walk ye in it.”

Now, my brethren and sisters, surely we will do our duty as elders in Israel and as members of the fold of Christ. Our Father in heaven has given us the knowledge, has given us the authority, has called us together in the valleys of these grand mountains, and has given us shepherds after his own heart. Let us live as we ought to live, let us honor each other as we ought to do, let us sustain this Government that has been so generous to us as we ought to sustain it; and if we are not required to give of our family, if we have not sons to send, then let us give part of our substance to comfort the sons of other men and to make it possible for liberty to be in the world.

I pray that the blessings of our Father may remain with the Latter-day Saints, and they will if we will be faithful. I pray that our Father will bless the man who presides over this Church, that he will rebuke the weaknesses that the flesh is heir to and that have taken possession of him, that he will make him well and strong and continue to him the joy and the satisfaction that he has had in ministering to us, all these years. I pray that his counselors may be similarly remembered and that they may rejoice together to preside over us and direct us as long as they desire to remain with us. And may peace and comfort and satisfaction be upon all the hosts of Israel because of their faith and devotion, and may we repent of our sins that the Lord may minister to us in a greater measure in the future than in the past; that our sons and daughters, growing up under our influence, may become a valiant

army prepared, by reason of their faith and knowledge, of the power of God, to carry his message to the nations of the earth and promulgate it where it has not been heard before, and establish it to the honor and glory of God, and to the salvation of the children of men, is my prayer in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of the Central States Mission)

I esteem it a great privilege, my brethren and sisters and friends, to have the honor of attending this conference. It looked a few days ago as if I should not be able to be here, but through the prayers of faith, I have been permitted to attend thus far. I have listened with interest to the remarks of my brethren who have preceded me, and was greatly impressed by the exhortation and teaching of President Smith that men and women should provide for themselves and produce many things that they need so that they will not have to buy them; also that they should patronize home industries.

In the mission field where I labor we encourage the people to grow the crops that are necessary to produce a living. Our people in the south usually grow cotton; it is the cash crop. They have been there for many years as renters, and as their landlords have generally prescribed the crop they are to raise, they have been forced to raise cotton, using all the money they could get out of that cotton to buy food-stuffs for their families and forage for their animals, paying high prices for it, when they might have

produced these things themselves. But while this custom in the past has brought great hardships on them it has been a great labor to induce them to change their method of farming. However, in the past year, notwithstanding the great drought in the south, hundreds of people there raised their own forage, and have not had to buy the hay that has cost so much money and kept them so poor. They have yielded to the law of obedience and they have found that therein lies the only safety. That has always been my belief. I have learned in my experience that to obey is better than sacrifice, and to hearken than the fat of rams. I also believe that the scriptures the Lord has revealed unto us in this dispensation are more essential for us to become acquainted with than anything we may think of in temporal ways. I believe that men and women ought to prepare themselves—that they ought to know something about the gospel of Christ, and why they are members of the Church of Jesus Christ of Latter-day Saints, or “Mormons,” as we are commonly called in the world. We ought to take advantage of opportunities that are offered us from time to time to learn more of the gospel and to become acquainted with the truths contained therein. It is just as necessary for us to learn the words of life that will bring us spiritual glory and exaltation as it is to labor hard for temporal things. We need the temporal things of life as taught in this Church, but we ought not to let the spiritual side of life go undeveloped. I believe that men and women can be led and are led too much into the ways of money-making and accumulating of means, to

the expense, often, of their own spiritual welfare.

We have labored with great interest in the mission field in the Central States, and have seen men and women join the Church and grow in a knowledge of the Lord until they have become happy and contented in their lives. Many own their homes, as a result of the teachings of the gospel of Christ. I do not believe, my brethren and sisters, that a man or woman can ever succeed in this world without a knowledge of the gospel as well as they can with it. There is no real happiness, and there is no pleasure, there is no unity, aside from it, and as soon as men and women hear of the gospel, the majority of them are inclined to listen, although they do not always obey it.

I believe that men ought to become acquainted with the Book of Mormon, a book which in itself is a direct testimony that this Church has something that no other church in the world possesses. If the Book of Mormon came into the hands of the "Mormon" people through their own ingenuity, then men and women ought to investigate it and prove it. If they prove that it did not, then they must acknowledge that it is inspired and came from God, for it is a direct evidence that the Lord has spoken in this dispensation. No man can read the Book of Mormon with a desire to learn the truth and deny the things that are in it. No man can read the Book of Mormon with a desire to know the truth and be honest in his heart without becoming convinced that it is real and that it does come from God. Joseph Smith said that he received it from an angel and that he translated the records into this present book by the gift and power

of God. I know of no greater evidence that the Lord has revealed himself in this dispensation or in the latter days than the Book of Mormon. You may take any other church, let them offer what they have to prove their divinity, and there is nothing to be found that will compare with this great record. It was given to men in the earth to be distributed by the thousands, for men and women to read. It could never have been produced by man. Nearly a century has passed since this book came forth, and there have never been men nor a set of men with all their learning and with all their power, accumulated through knowledge received in this world, who have been able to produce or write one page like unto it. It is the word of God handed down to us in this dispensation, by which we may know that he does live, and that he reveals himself, that he has the power to come and to go as he chooses, and that he has a well-defined way and plan by which he works. The reading of the Book of Mormon gives unto men and unto women a testimony that he is and that he really does visit the children of men in the earth when he sees and finds the occasion to do so. The Prophet Joseph Smith stated as a boy that he received this book from an angel, and that the Father and the Son had visited him. Men may criticize the statement; men may say that Joseph Smith was a dreamer. My brethren and sisters, here is his work (not entirely all, for he left many, many records), here is a book that has lived all these years, and no man has ever been able to successfully attack the words and the principles that are contained therein, some of the most

beautiful that a man could read. The honest in heart cannot help but be touched, and they will surely change their method of thinking and of believing.

If a man representing himself as a minister of some church should come to one of us and say, "Here, I desire you to take this book and read it, it represents our church, and I tell you that it is the truth, and if you will pray unto the Lord for a knowledge of its truth you will have a witness from God that it is true," I want to tell you that most of us would take such a book and read it, and it would stand the test if it was the truth. Now, the Book of Mormon contains such a promise, and such a testimony, and when this testimony goes to any man, or when I deliver this book unto a man and point out to him the scripture and ask him to read so that he may know whether it is of God, or whether it is of man, then I believe that I have done my part, and if he is honest in his attempt to learn the truth and in his conviction, the Lord will manifest the truth of it unto him by the power of the Holy Ghost. I will read a few verses from the tenth chapter of Moroni:

Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest

the truth of it unto you, by the power of the Holy Ghost.

I want to tell you, my brethren and sisters, that that is about all the Lord owes a man if he is a doubter. When he gives one of his sons or one of his daughters a chance to read his word which will bring them unto him and unto eternal life, with such a statement as that, if they will humble themselves, the spirit of humility will come into their hearts and pride and haughtiness will be banished; then they will know the truth, or they will have been sufficiently warned. He says further: "Behold the spirit of Christ is given unto every man." All men have the spirit of Christ given unto them, when they come into the world, for they are the children of God, God's sons or daughters, and they receive his spirit, "that they may know good from evil; wherefore, I shew unto you the way to judge," says Moroni, "for everything which inviteth to to good and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither doth his angels; neither do they who subject themselves unto him" (Moro. 1:16-17).

Now, the Book of Mormon came into the world as a testimony unto all peoples, as a testimony for or against them, that they would be persuaded by the power and Spirit of God to know right from wrong;

to know the truth and to know error, and it would be there as a witness unto them, that God has spoken in these the last days. Latter-day Saints ought to become more acquainted with the Book of Mormon. They ought to become acquainted with the principles that are taught therein. I believe that it ought to be read more in the home. I believe that it ought to be taught in the schools, for children who have been brought up in this Church are much stronger if they have the privilege of reading or having these truths taught unto them.

I endorse with all my heart, the Church schools of this Church. I believe that they were inspired of the Lord, and that the Lord inspired the leaders of this Church to continue them, that the children of men growing up in this land may be brought unto a knowledge of their Redeemer, that they may know good from evil and that they may know the source from which good comes and the source from which evil comes.

I pray the Lord to bless Latter-day Israel. I pray the Lord to bless the leaders of this Church and to prolong the life of President Smith and his counselors, men who have grown old in experience that cannot be gained in a day. I believe that as a body of men and women gathered together here, our hearts should ascend in prayer unto the Father for the health of these men, that they might be left among us; for that experienced men are needed for counsel and for knowledge and wisdom has always been shown in the history of the world. I pray that the Spirit of the Lord may enter into the hearts of the Latter-day Saints, that we

may follow the instructions of the leaders of this Church, that we may stand together as one, and when we do that, we stand behind our great Nation in anything that it calls us to do, at home or abroad. We accept these calls feeling that it is our duty; we enjoy them because it is a pleasure to do our duty, and if we look upon them in the right way and live according to the commandments God has given us, we will be saved in the eternal kingdom of the Lamb, and we will be permitted to come forth in the morning of the first resurrection, live with our Father in heaven, and be regarded as men and women who have kept the faith and who have believed the testimony of humble men. This is, I am sure, the desire of all, and I ask that this may be our happy lot, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

I solicit your prayers of faith in my behalf, my brethren and sisters, for if there is any one time in my life when I feel my weakness it is when addressing a congregation of the Saints of Israel, especially if this be in the presence of our leaders—men who have ripened in judgment and wisdom and rich experience. I am not fearful of the world. I know we have something new to present to them. But when I come to you, I feel that you know better than I the principles of life and salvation, and that I should sit at your feet and be taught, rather than assume the position of a teacher.

I bring to you good greetings from the mission field and from your sons, your boys who are in the

cantonments of the State of California. I know how your hearts go out to the boys and girls who are ambassadors of truth, how you pray for them, how you labor to maintain them, how your hopes are centered in them, and you are looking for their return ere long, laden with the sheaves of a golden harvest of the souls of men. I know, too, that your concern for these is not so great as it is for the boys who have gone as soldiers not only of the Cross but of our Country's flag. You fear the smile of the wanton, the allurements of the world, the enticement of vice and sin, more than you do the deadly missiles of the enemy. I am glad to say that so far as we have been able, with good men and true, to conserve the virtue and the belief of your boys in the camps, that we have done a good part. They have reciprocated it; they have attended our gatherings; they have partaken of the sacrament, renewing again their fealty to the Cross. They have borne witness of the virtue of their fathers and mothers, and their desire to keep unspotted of the world, and many times when they have had the conduct of our services there has never been a dry eye in the assembly.

I want to read to you just a little from the scripture, for I believe that with me you can appreciate it more than you ever did before, you who have given your sons to the service of our country:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have

everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.

I know that it is written by John and Paul that Christ was offered as a propitiation for our sins. I take it, if we had the original text we would learn that it was not in the sense of appeasing the anger of God that he became a propitiatory gift. That the Lord may have been, and has been, grieved and sometimes angry with his stubborn people, I grant you, but I have never felt that God had to be "bought off," if you will allow the expression, through the death of his Son, from visiting upon us condign punishment. No. As I understand it, he gave us his best loved gift, the First Born among many brethren in the spirit world, the only begotten of God in the flesh, that we might know him and thus in knowing him that we might be made free, "for this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He gave us the gift of his Son that we should be won to him, that we should love him, for we give gifts to those whom we would win, whom we would have love us, whom we would draw to us, whom we would bring close in our affections, that they might be with us and associate with us, and share with us our joys and good fortune. He gave the Christ unto men that they might live again, that they might be made free, for the truth should make them free in their worship, in their power of mind, and in their bodies, too, for that matter, and the redemption wrought out by the Christ makes us all alive again in eternity, clothed

upon with immortality and eternal youth.

Now, God gave his Son to bring men to him, his most precious gift, to know his mind and will, to believe his word. I know not whether the mothers of men count the cost of bearing sons into the world or not, but I do believe that all of you have counted the cost of sending your sons to the battle front. Whilst you know that the voice of God is heard in the battle shout as well as in the still, small voice, you would, if it were possible for you, that this cup should pass, and that the lives of your sons should be preserved. Yet you know that "greater love hath no man than this, that a man lay down his life for his friends," and so many of us have given to the world our most precious gifts, our sons, that the principle of truth, which is the true principle of liberty, should be enjoyed by all peoples; that in knowing the truth they, too, might be made free; that the principles enunciated by our fathers, inspired of God and written in the Constitution of our land, shall go forth to govern the peoples of the earth, and thus shall "the law go forth from Zion," as we are told of old. Thus men shall be free to worship God according to the dictates of their own conscience; men shall be free to follow in the pursuit of happiness, so long as they shall not intrude upon the rights and privileges of others; and men shall be equal before the law; that priestcraft and kingcraft shall cease.

For the purpose we have given to the world our best gift, our loved sons, and herein comes the testimony to me that we are in the service of our God, that we are following in his footsteps, and that we by

this gift show our love for our fellow men. God, in order that the father of the faithful might appreciate his sacrifice and the love that he was showing to man, commanded him, Abraham, to take his son of promise and offer him a sacrifice, after the order of sacrifice instituted when Adam was cast out of the garden of Eden, and this brought home to Father Abraham, as nothing else perhaps would, the wonderful sacrifice that God would make when his beloved Son should be offered up, when he should be lifted up in order that men might be drawn to him. Happily in this instance there was a ram caught in the thicket, and an angel's hand stayed the arm that was about to strike, and the boy was delivered.

I would that I could feel that that is a type and a promise to us; that there shall be a ram caught in the thicket, that our boys may be delivered, but I feel that many of them will be called upon not only to pass through Gethsemane but to make the last sacrifice in order that men shall be drawn to us. For when they do truly know that it is not for selfish aggrandizement, not for territorial expansion, not for selfishness that we wage the war, men will be drawn to us, and in the baptism of fire and blood that shall come to ourselves and them the world shall be born anew; freedom shall be established once for all, and the neck of the tyrant shall be had under the heels of free men, and the world shall be made free and Christ shall come and reign as King of kings and Lord of lords. Then there shall be none to hurt nor make afraid in all his holy mountain: and the "knowledge of God shall cover the earth from the rivers to

the sea," and men shall know him, and in knowing him shall love him and keep his commandments. This reconciles me to my offering of my son. This will reconcile you fathers and mothers to the offering of your sons; that through them we show our love for mankind, our love for the principles of truth, and that we would reclaim them from their madness and establish peace upon the earth, that the Son of man himself may come to rule and reign, which God grant shall be speedily, I ask in the name of Christ Jesus. Amen.

A tenor solo, "O my Father, thou that dwellest," was sung by David Reese.

ELDER JOHN L. HERRICK.

(President of the Western States Mission.)

It is practically inevitable, and just as morally certain to all those who believe the scripture and have followed the swiftly passing and tremendously vital events of recent months and years which are absorbing the attention of the whole world, that after the titanic struggle between the powers of Satan and God's power there will be a re-alignment of the religions of the world.

Men and women everywhere have begun to examine their lives, to question themselves and others regarding the vital things pertaining to life. They have become concerned more of deity than ever before. They have come to realize and to ask themselves the question, what of God our Father and Christ our Savior and the hope beyond the grave? It is interesting, in connection with the situation as we see it,

when churches are considering amalgamation with other churches, when different branches of some churches are trying to get together and join forces on some common ground, and when men's hearts are torn asunder, to ask ourselves, where do we stand in connection with these things? Is there need for Latter-day Saints to alter their course? Is there need to change their fundamental teachings? Is there need to join with others in seeking to know the truth pertaining to the history of man, both in life and hereafter? We have no reason to change our idea as to Deity, because that idea has been well founded and established in the hearts of Latter-day Saints as they have become such, following the time when the Prophet Joseph said that God and his son had appeared to him, for we know in our hearts through our faith and works that God lives. The personal testimony has come to his faithful children since the organization of his Church in latter times, that he does indeed live and that his Son is our Redeemer. The minds and hearts of men are being turned to God, not only because of the serious condition in the world, but because men who have heretofore written novels and light literature have come to write pertaining to the more vital things of life.

The most persistent criticism came at the beginning of the war, or in the first year of the war, when members of the church of England began to question whether or not the church was living up to its requirements. Criticism was found on every hand for the church for a time, and then celebrated writers began to elucidate things

that perhaps were new to these people.

H. G. Wells, the widely read novelist, wrote an unusually interesting book entitled "God the Invisible King." Sir A. Conan Doyle also wrote very pertinently as to religion,—all tending I believe to prepare men's minds to look differently than heretofore on the questions relating to Deity and the hereafter. Great religious newspapers began to take up the fight, some in defense of the church but many of them intimating and admitting that the churches as a whole, the so called Christian churches utterly failed in this crisis of the world's history. "The Biblical World," of Chicago, not long ago, in defending the attitude of the ministry declaring that Biblical students had taken their place in the ranks and had not availed themselves of the right to remain out of the war, said that if there was one supreme thing that the church should heed it was the spiritual side of life, and the particular sentence I refer to, and the closing sentence of this article, read: "After the war we shall need religion." We need religion during the war; we need it now, when our sons are giving up their lives, or are prepared to do it, and when our daughters are going to the front and the very faith of many is being sorely tested, we need religion perhaps in a measure among our own people but more especially among doubting men and women everywhere, that they may acknowledge that Jesus is the Christ. I verily believe that this truth is coming to the hearts of men more today than ever in the history of the world before. In the midst of it all it seems to me that every

forward movement, everything that has been done looking to the betterment of nations, of communities or of individuals, has all been a vindication of the teachings of "Mormonism."

I said a few moments ago that we believe in a living God, in his Son Jesus Christ, as a verity. The world will come to know and acknowledge that more than ever before. You will remember that in the first few months of this awful struggle of nations the minds of great men were turned to the physical. They wondered whether or not men would be fit to fight under the then present conditions,—they began to look for some means of betterment, and so they abolished first in Russia the use of vodka, then in France they followed with a restriction upon the use of absinthe, and soon England took the cue and the restraining hand was put upon the use of beers. Later on, when they saw the almost unheard of benefit that came to the soldiers, they began to look for another underlying cause of weakness. They found that there were physical ailments affecting whole cantonments, and it was admitted in the first year of the war that more men had been put out of commission because of disease than from any other cause, and investigation on a huge and scientific scale was begun in order to better the moral atmosphere, and they have succeeded until the beneficent effects have been astounding. To-day men are better fit than in any year of the war, because they have been restrained, and because protection has been thrown around them, and because they are getting different ideals of human experiences. The Word of Wisdom, if

they only knew it, has been the watchword in many ways. It is true they have used tobacco, and will probably continue to do it. When men use it, if they do so of their own free will and pay for it themselves, it is their own business; but there ought to be objection to sending tobacco to men, to give it to them and entice those who perhaps otherwise would not use it to become users of it. In the midst of it all, my brethern and sisters, there is one supreme thing that stands out, and that is that all of us who have anything to do with this struggle, either at home or abroad, should make individual sacrifice, should be willing to sacrifice from day to day in our appetite, our social necessities and in what we wear, that we should be constantly willing to make a personal appearance before the world that we are right living, and that our example here and everywhere should be made to conform to those who believe firmly that God lives, and determine in our hearts to uphold and sustain and maintain such belief. If we do that we have not much to fear. The Lord will bless our sons and our daughters. He may not preserve them all in life, but he will bless them, so that the example they set before the world will teach men and women that we know how to live, as well as how to die, and our faith and knowledge of the life beyond the grave is beyond nearly all else, and we can hold that hope out to every one and we can say to them that here is the supreme moment in our lives, when we can teach men to believe that we live after death and receive reward according to individual acts. If we follow the ad-

monition of those who are our leaders, heed their instruction from time to time, listen to the inspiring words that come to us from the servants of God, we will be in the line of duty. If we are willing to sacrifice, if we are willing to live the Word of Wisdom, if we are willing to teach it by precept and example, and if we keep our lives unspotted, and if we send our boys away free from the sins of the world and do our utmost to encourage them in the line of their duty, we will have done a splendid work.

May God bless Israel in its noble attempt to help the world in its struggle for democracy and for freedom. May we all have the assistance of God, that when the supreme time comes in our lives we will be ready to make every sacrifice that is demanded or required; aye, that we may go farther than that, and offer that sacrifice, whatever it may be or where best we may serve, and may he bless and preserve his leaders in Israel, bless our beloved America and all who need our petition, I pray in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

Before the adjournment of this meeting I would like to present to the Conference one or two items which I desire to get an expression upon from them prior to the presentation of the officers of the Church, this afternoon.

JOSEPH F. SMITH, JR., SUSTAINED AS
MEMBER CHURCH BOARD OF
EDUCATION.

I need not announce here that a vacancy was caused in the General

Board of Education of the Church of Jesus Christ of Latter-day Saints by the death of President Francis M. Lyman. Joseph F. Smith, Jr., has been suggested to fill the vacancy in that Board, caused by the death of President Lyman. I would like an expression of the Saints present at this conference as to whether they approve of the choice or not. All who are in favor will please signify it by the uplifted hand. If there are any opposed they may signify it by the same sign. I see no opposition.

ELDER RICHARD R. LYMAN CHOSEN
TO FILL THE VACANCY IN THE
COUNCIL OF TWELVE.

It has been brought again to our remembrance that there is a vacancy in the Council of the Twelve Apostles, which should be filled at this conference. We have to offer to you the name of Richard R. Lyman, a son of President Francis M. Lyman, to fill the vacancy in the Council of the Twelve. All who are in favor of this choice as indicated by the Spirit of the Lord to his servants, will manifest it by raising their right hand. If there be any opposed they may manifest it by the same sign. [The vote was unanimous.]

THE TITHING USED FOR ALL LEGITIMATE CAUSES PERTAINING TO
THE BUILDING UP OF ZION.

We feel, as the Trustee-in-Trust and President of the Church of Jesus Christ of Latter-day Saints and as the Presiding Council over all the Church—the First Presidency, in connection with the Council of the Twelve Apostles and the Pre-

siding Bishopric, at liberty to use the tithings of the Latter-day Saints in all legitimate causes pertaining to the building up of Zion. You are aware that our special duty and obligation is to build up Zion in the latter days. This includes the building and maintenance of temples, in which the ordinances of the gospel of Jesus Christ are performed and administered for the living and for the dead. It is our duty to assist the poor and the needy. It is our duty to build places of worship for the Latter-day Saints, using such portion of the tithings of the people that come into our hands as we can use agreeable to the amount we have to use for the accomplishment of these purposes. We may use the tithing of the people for the building up of settlements—to assist our people when they attempt to make new settlements, to reclaim the desert and to procure water for irrigation purposes, and in this matter the Church has been somewhat liberal.

It is our duty also to maintain schools and seminaries throughout the length and breadth of Zion, where our children who are in the district schools where no religion is permitted to be taught, may have the privilege of being instructed in connection with the secular learning that is given to them, those principles which are necessary for their faith and for their establishment in the knowledge of the gospel of Jesus Christ. It is our duty to use the means that are committed into our hands for the assistance of the missions that are appointed and established throughout the nations of the world, and in many other ways legitimately for the building up of Zion and for the spread of the truth,

the proclamation of the gospel, the maintenance of the authorities of the priesthood, whose time and talent are devoted exclusively to the ministry, that they may be fed, not luxuriantly, not superabundantly but in sufficient measure that they may not suffer for the necessities of life. Part of our means is distributed to assist the bishops in the arduous duties that they have to perform, for services that are necessary in keeping the records of the Church, of the tithing and of other records necessary to be kept. All these things we esteem as legitimate and proper within the sphere of our authority and we do not, under such circumstances, publicly ask for approval of the Church at large for sanction in the discharge of our duties in this regard.

SPECIAL APPROPRIATION FOR THE PURCHASE OF LIBERTY BONDS.

But when we go apparently outside of these well known and beaten paths to use the means of the people of the Church, we feel that it is our duty to present the cause to them and obtain their sanction and approval for the use of the means that we may think wise to put it to.

You are well aware that at our late conference, by the voice of the conference and their approval we used \$250,000 of the Church tithings for the purchase of Liberty bonds, thus placing that amount of means in the hands of our Government for the defense of liberty and of freedom that we enjoy to worship God according to the dictates of our own consciences.

Now, I have a similar proposal to make to this conference this morning, that we offer again, or at least

appropriate the same amount for the purchase of more of the bonds of the United States. I submit it to you and I ask that those who are in favor may signify it by the unlifted hand, and if there is anybody opposed to this, who has a right to have a voice in the use of the means that he contributes to the Church, let him manifest it by the same sign. [Out of the 10,000 persons present there was not a single negative vote.] I believe that the vote is unanimous.

AN AUTHORITATIVE DECLARATION.

The Church of Jesus Christ of Latter-day Saints is no partisan Church. It is not a sect. It is *The Church of Jesus Christ of Latter-day Saints*. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true until He who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I

will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to or fear of all the adversaries of the truth.

The choir and congregation sang: "O ye mountains high."

Prayer was offered by Elder Heber Q. Hale, President of the Boise, Idaho, stake of Zion, and conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION.

At 2 o'clock the conference was called to order by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "High on the mountain top."

The prayer was offered by President Adolph Merz, of the North Sanpete stake of Zion.

"Praise to the man who communed with Jehovah," was sung by the choir and congregation.

ELDER HYRUM G. SMITH.

(Presiding Patriarch of the Church.)

Never before in all my life have I been so grateful that I am a member of the Church of Jesus Christ of Latter-day Saints as I am today. My heart swells with blessings for the faithful in Israel, for the faithful Latter-day Saints, for God's blessings are upon the people of this Church. The Lord has blessed the leaders of Israel. He has blessed the people of Israel who have entered the fold of Christ. He has blessed the Church in all its ramifications throughout the world, and I pray that he will continue to bless the Church and those whom he has called to lead and direct its affairs upon the earth.

The gospel of Jesus Christ for which we are so grateful contains very many simple principles, but they are principles of power, and I suppose every heart swelled with gratitude and emotion when President Smith in majesty and in power declared his testimony, that *this is the Church*. I believe it with all my heart, and testify that it is the Church of God, the Church of Jesus Christ which God honors in the earth, for we have seen his power made manifest in our ministry and in the ministry of His servants, many of whom are here before me, the presidents of stakes of Zion, the bishops of wards, their counselors, and their associates, elders in Israel. The power of God has been made manifest in their ministry, in love, in harmony, in the teaching of the truth, in the bringing of the blessings of joy and happiness into the lives of many people from many lands. I know that the power of God is with the elders in Israel,

those who are faithful and true to their covenants and privileges. My heart is also filled with compassion and pity for those who are not true and faithful because we dislike to see our brethren and our sisters, or our friends, who cannot enjoy the blessings of happiness that we are enjoying, and so our hearts go out to the world and to those who are not of us, wishing and praying that they might enjoy the same blessings of comfort and joy and peace of heart and soul that we are blessed to enjoy.

There are many people of the world, some of them in our midst, that when we declare these glorious principles of joy and happiness, they turn away from them sometimes very much in disgust, not being able to understand them as we do, and the words of a poem, one of our hymns, frequently comes to my mind upon this subject. The words are these:

How foolish to the carnal mind
The ordinance of God appears!
Men count it as a puff of wind,
And greet it with contemptuous
sneers.

What! buried now beneath the flood,
To wash away our guilt and sin?
Are not some other means as good,
Nay, better! Why appear so mean?

Thus they despise the proffered grace,
And die and perish in their sin;
So the Assyrian leper thought—
What! wash in Jordan to be clean?

And, in a rage, he turned away,
And would remain a leper still;
But lo! his humble servant's sway
Prevailed at last and changed his
will.

He washed in Jordan's rolling flood,
And found the foul disease removed;
The virtue of the word of God,
Thus by experience Naaman proved.

Poor sinners now would fain perform
Some great and meritorious deed;
Bow to the systems mortals form,
That from their sins they may
be freed.

But why not yield to simple means?
The Gospel is the power of God;
'Twill save the vilest from their sins,
And turn away His chastening rod.
P. P. Pratt

There are many who say, "What a simple thing it is to go down into the water to be baptized," but it is the gateway to the kingdom of God when performed by proper authority, and there is no other way for us to enter that gate. A simple thing to be baptized for another that he might live again! Many of us go into the house of the Lord, the temples of God, and perform this simple ordinance that our friends or our kindred dead may enter this glorious kingdom as we have entered it, they having failed to perform that duty here in their lifetime, we say "Oh, what a simple thing it is," and how little we appreciate it, yet what a glorious principle is back of it. Did you ever see anyone who offered a gift to a friend or to a loved one but what his heart was filled with joy? The giver of a good gift is always blessed with joy. I have witnessed this joy upon the faces of my brethren and sisters who have performed the simple act of going down into the water and being baptized by an elder in Israel in behalf of dead kindred or a dead friend. The joy of giving a good gift is great, but the joy that fills the soul of one doing something for someone else who could not act for himself is a joy beyond measure.

I suppose all of the people of the world who believe in Jesus Christ have a faith that he died for us,

that he died to make possible the resurrection from the dead, a simple thing, perhaps, but a wonderful thing for us; and it gives us an example of doing things for others which they cannot do for themselves. Had it not been for the atonement of Jesus Christ there would not have been a resurrection. There would have been death in the world since Adam died; but for the atonement of Jesus Christ there would have been no resurrection from the dead. In the atonement of Jesus Christ we have the example of the glorious principle of doing for others what others cannot do for themselves. The Latter-day Saints are blessed with that glorious privilege of doing for their loved ones and for their kindred dead what they did not do for themselves, so that the acts of the gospel, these simple acts of going down into the water and being baptized by a proper authority, the simple act of laying hands upon the sick for their restoration, the simple act of laying hands upon our brethren and our sisters to confer the Holy Ghost, they are all simple acts, simple ordinances, but ordinances of power, which are acknowledged both upon earth and in heaven.

I am grateful, my brethren and sisters, for these simple truths. I am grateful for the blessings of the gospel, and for the power of the holy priesthood, the authority to act in the name of God, to rebuke disease, to rebuke the powers of the destroyer, and I testify to you, my brethren and sisters, that this power is in the Church today; it is the power of God to speak and act in his name, and in all humility I feel and sense the responsibil-

ity that has come to me to officiate in the name of the Lord. I pray that I may do so in the spirit of wisdom and in the spirit of humility. I have received many testimonies that the Lord has blessed me, that he has given me words of inspiration for the comfort, counsel and benefit of his children, and I solicit earnestly your faith and prayers to the end that the power of God in the earth may be used in wisdom and in justice by his servants; and particularly in my behalf I do feel that I need your faith and prayers, that I may labor earnestly and faithfully for the progress of the work, and that the blessings and counsel given to the sons and daughters of Zion may be given under the proper inspiration and guidance. There have been many of our boys received counsel and instruction under this influence, and they have gone out now to face danger in the world. They have gone out, many of them, bearing the holy priesthood. They have confidence in the power that they possess, and I testify to you that, if those brethren, our boys, will honor that priesthood—the power of God which has been given them, and the promises made unto them through that power, they will stand under the protection and in the favor of God and be honored servants in his hands; for this is God's work and it is going forth and will triumph in the earth. The prophesies of his servants are being fulfilled hourly and daily before our very eyes, and I testify to you, my brethren and sisters, that the work of the Lord will continue to grow in the earth until its mission is fully performed.

May we be true and faithful, may

the blessings of our Father be in our homes and be with our sons and daughters, that we may grow daily in faith, in repentance, that we may have the spirit and practice of prayer in our homes, that we may honor the priesthood of God as it is held by the elders in Israel, the different officers throughout the Church, may our hearts be filled with gratitude that we are members of the Church of Jesus Christ of Latter-day Saints, and live in this day. God's blessings be upon you, my brethren and sisters; and upon the presiding authorities throughout the Church. I join my brethren in praying for God's choicest blessings to be upon the President of the Church, that his body may be made equal to his mind, that he may be equal to the great responsibilities that are upon him. May his associates receive like and similar blessings according to their needs. May the blessings of Israel be upon Israel, in the name of the Lord Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I presume it is known generally that the last speaker is the Presiding Patriarch of the Church, and he is beginning to possess the spirit of blessing in goodly measure, I am happy to say.

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

I esteem this a rare privilege to meet with you, my brethren and sisters, in this conference, to come up to Zion and cast with the Church the patriotic vote that has been already cast during the previous session of the conference. I wonder

how long the criticisms will obtain as touching the patriotism of the Latter-day Saints!

In the mission where I am honored to labor there are numerous criticisms being manufactured of whole cloth, in which we are looked upon as being alien enemies with an organization working inimical to the interests of this great and glorious government. I wonder how people can believe these things after what has been said in this conference! From my earliest childhood I have been taught that this Nation has a definite and specific mission to perform among the nations of the earth, and to that end we are pressing forward, despite the fact that we sometimes become embittered toward each other on account of political opinions. I am still of the opinion that God is at the helm, and that this Nation is performing its mission nobly in sending the law of liberty from Zion unto the uttermost parts of the earth, and that its mission will not have been completed until democracy is made safe for the world.

We wonder what steps might be taken to put an end to this internecine war. We wonder how long it is going to continue; and yet in our faith in God, we are called upon to press forward with sacrifice of life and of means in order to liberate from the hand of oppression those whom we have never seen. God's plan of government is that of the people, by the people and for the people. In the early ages of the world, or just immediately previous to Christ's coming, monarchies were established and with the iron hand of rule, not law, men and women were ground under the heel of op-

pression. When Jesus of Nazareth came, he came with the perfect law of liberty, but it was so high, so grand, so far beyond the conception of man that he who gave the law was crucified upon the cross of Calvary. Continuing on down the ages we have the same rule of monarchy, absolute monarchies in the world with but one church that held its subjects under a religio-political regime to the extent that the one who stood at the head of the nation in civil affairs declared that he himself was the head of the church. In the sixteenth century the Lord raised up men of courage who made one long stride toward the liberation of mankind, recognizing in a measure men's right to think and act for themselves. It was quite impossible for any one who had been brought up under a monarchial form of government to institute any government different to that with which he was most familiar. Therefore, in the early reformation the churches that grew up patterned after the civil form of government that then prevailed upon the earth, and there was the aristocracy in the church as there was the aristocracy in civil life. We come down to the time when the Constitution of this government was framed and written with the pen of inspiration, designed of God to be the fundamental law of that form of government that should reach out to every nation, every kindred, every tongue and people. I desire to read to you a statement given on December 16, 1833, in a revelation to Joseph, the prophet, whose praises we have already sung:

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and

redemption, by the hands of those who are placed as rulers, and are in authority over you,

According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the *rights and protection of all flesh, according to just and holy principles.*

Why, I ask, should this Constitution be enacted before the restoration of the gospel? Let the Lord answer:

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment.

We read from this scripture that the Lord was responsible for bringing about this great and glorious instrument known as the Constitution of the United States. Strange as it might seem, God's purposes are worked out, not suddenly, but by generations. We mortals expect him to deal in a radical manner by hours, or days, or months, or years. Such is not his way. Joseph Smith was not born under English rule upon this land. Sixteen years after George Washington had taken the oath of office there was born the prophet of the Lord in the Green Mountain State, Vermont; and when he grew to manhood and was commissioned of the Almighty with the authority of the priesthood to organize his Church, he did not pattern after the strong and powerful nations across the water, but organized it after the pattern of that inspired form of government, the United States, through which has been given unto us as Latter-day Saints the greatest democracy that is known in any religious organization upon the face of the earth—that organization running parallel in

liberality with that of this great nation. For instance, as the rail splitter of Kentucky aspired to and occupied the chair in the White House, so the plow boy became prophet. There is no aristocracy in this Church except the aristocracy of righteousness. There is no aristocracy in this Government outside of the aristocracy of fit and splendid citizenship.

I wonder at what cost this war will end, or what expenditure will be made in order to bring about this liberty and freedom to all men. I have here a clipping taken from one of the New York papers, giving some very interesting data as touching the cost of the war. As we are about to be called upon individually to subscribe for Liberty Loan Bonds, let us forsake some of our own pleasures and contribute liberally to a cause so worthy, the cause for which we are willing to suffer, bleed and die to establish and maintain upon the earth:

Washington, March 7.—Should the war continue until August 1, as it gives every promise of doing, the cost to the nations involved will reach approximately the staggering total of \$160,000,000,000. This is the estimate of Representative Frederick C. Hicks of New York, who has compiled a mass of interesting data on the war in response to inquiries from his constituents as to the resources and fighting strength of the nations at war and as to the number killed and wounded.

According to the figures of Mr. Hicks, 15,116,000 men have been killed, seriously wounded, captured, or were missing on all sides up to Aug. 1, 1917. Of these 8,827,000 were on the allied side and 6,289,000 on the side of the Central Powers.

The cost of the war to all nations was \$98,500,000,000, on August 1, 1917. To convey an idea of the immensity of this outlay, Mr. Hicks figures that this amount would construct 257 Pan-

ama Canals; would build a railroad which would encircle the earth at the equator fifty-six times; would build such a vast number of standard steel ships, that, placed bow to stern, they would form an unbroken floating bridge from New York to Liverpool and from New York to Panama; would construct 2,042 stone highways of standard specifications across the United States; would purchase 220,000,000 Ford automobiles—probably before the price was raised: or if laid out in one dollar bills placed end to end would make a chain of notes that would circle the globe 464 times and would make forty-eight bands of money between the earth and the moon.

That stupendous sum, remarks the Representative from New York, represents an expenditure of \$138,240 for every day that has passed since the beginning of the Christian era, and, if distributed equally among the hordes of humanity, would give sixty-six dollars to every man, woman and child upon the world today. It would build 6,533 National Capitols at Washington, and, if it were in one dollar bills, would require 621 years to count with the operation going forward at the rate of five bills a second.

Making still further comparisons, Mr. Hicks directs attention to the fact that the cost of the war to last August was three times the total deposits of all the banks in the United States, seven times the annual value of our agricultural products and fifteen times the value of our yearly foreign trade. For every month that the war continues, he says, an expenditure will be made greater than that made during the entire Russo-Japanese war, which lasted eighteen months. It means that the cost of the Franco-Prussian war is being spent every five weeks, and that the American civil war, which lasted four years, is being duplicated in cost every eighty-five days.

History records no other war or combination of wars which offers a parallel in the expenditure of money to the present conflict, asserts Mr. Hicks. In fact, the total direct cost of the six greatest wars which occurred in course of 125 years preceding the present world war was \$21,-

\$30,000,000. One of these six wars lasted twenty-one years and another four years, yet this sum equals the cost of but eight months' fighting at the present rate of expenditures.

The direct cost to the United States for the year 1917, is estimated at \$6,700,000,000, of which amount \$3,000,000,000 are loans to the Entente Allies. The amount of money appropriated by the last Congress for expenditures and authorizations was about \$18,000,000,000, which represents a daily gross cost of the war to the United States of \$49,000,000.

Disobedience to the gospel of Jesus Christ is tremendously expensive, think you not?

What a wonderful saving there would be in the world if men would only heed the gospel of Jesus Christ which plants peace in the hearts of men!

I have here a pamphlet that is being distributed widely throughout the East, which is the verbatim copy of a discourse delivered by John D. Rockefeller, Jr., before the Baptist Ministers' Association, in one of the prominent hotels in New York City. He is picturing the church of the future. I am curious to know if Mr. Rockefeller hasn't overlooked our splendid organization which is a hiss and a byword on the streets of his own city, and the work it is performing. He says:

Let us picture for a moment what this re-born church would be.

It would be called the Church of the living God.

So we are called the Church of Jesus Christ, the Son of God, who liveth forevermore.

Its terms of admission would be love for God, as he is revealed in Christ, and his living spirit, and the vital translation of this love into a Christ-like life.

Its atmosphere would be one of warmth, freedom and joy, so sympa-

thetically and distinctly manifest as to attract and win into its fellowship the followers of the religion of the Inarticulate.

Further on he says:

A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has.

Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all of the great problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man.

As its first concern, it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter.

I wonder, my brethren and sisters, if he has not read the first section of the Doctrine and Covenants where God declares, "I, the Lord, cannot look upon sin with the least degree of allowance."

Continuing, he says:

It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which alone comes from actual experience and contact with them.

Yes, the ministry of this church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching.

I think it is a most excellent hope that John D. Rockefeller, Jr., has, and if he would turn his eye Westward he would see that splendid organization, that splendid ministry, where men and women are called from the various walks of life into the ministry, who know how to touch human sympathy just as Christ was made mortal that he might know the needs of mortal men and mortal women.

I bear you my testimony, my brethren and sisters, for it bears witness to every fiber of my soul, that God lives, that Jesus is the Christ, and that we are engaged in a great and mighty work which must be performed preparatory to the second coming of the Son of God, for whose coming we are anxiously waiting.

God bless you all, God bless all Israel, God bless our missionaries, God bless those boys who have gone abroad to fight in this great war. I want to say for the soldier boys, those who are upon the Atlantic sea board, that they are impressing the people of the East with the sincerity of their lives and they are performing a wonderful work. There were six hundred or more of Utah boys brought to the cantonments on Long Island; but instead of being allowed to remain together, they were used as "chinking" for every regiment stationed at those various cantonments, and it has appeared to me that with the splendid example of these boys, they would preach the gospel while they are upon duty to a greater number than if they were confined to a single regiment.

If I might be spared the time, President Smith, I would like to read one testimonial or two of our

boys. This letter was written by a very prominent person in Cambridge, Massachusetts. The family are keeping a Y. M. C. A. division, that is, one of the Y. M. C. A.'s in which the Navy boys are being taken care of; and they are prominent to the extent that when Secretaries McAdoo, Baker or Daniels go to Boston they are entertained by these estimable people. Two young men enlisted in the Navy, their homes being in Brigham City. I hope their mother is here, because this letter was written to her, but a printed copy of it came to me in New York. I shall read only extracts. The woman writing is the good wife whose husband has gone to France:

My husband and I loved the boys from the first, but as they have lived with us they have grown into our hearts until now we feel we shall have them in spirit for the rest of our lives. And we must owe so much of it to you two who have made such noble, beautiful sons, so full of courage, devotion, highmindedness. You must be proud and happy; we are. Lou was given the best ship on the list this week because of his fine work. * * * * He has grown bigger and heavier and is a superb looking fellow—the dearest combination of a baby and a man that I ever saw. He is a man in all the essentials of a fine character and a dear innocent little boy in spirit. Yesterday my Reginald left for France for eight months' service for the Y. M. C. A. with our troops. He said before he went that the only good thing the Kaiser ever did was to give us our boys, and that he went away much happier for having them here. Fern will be with me for one week more. Certainly wherever he goes he will do the most splendid things. He is a young crusader, born to fight against sin and injustice wherever he finds them. He is the noblest young fellow I have ever known and we both love him with our whole hearts.

Now, in conclusion, note the language:

Dear friends, may I tell you that I get much comfort from the firm faith that both these children are sent out directly from God's hands and are very directly and precious in his care. I know that they will be taken care of and guided at every step. I look ahead for them with the most confident heart, but I wish so much you could see them. I just cannot express my sympathy for you, nor my admiration and respect. In looking after the boys I keep before me all the time the thought that I am doing it for you as well as to satisfy my own heart. They have filled the place of the boys I have lost as I never could have believed possible, and my own love helps me to understand yours.

With my warmest greetings and sympathy, affectionately yours, Louise Daley.

P. S.—I want to write to you from time to time about our children if you will let me share them with you that way.

There is the blending, let me tell you, of patriotic service to country and fidelity to the gospel. Such are the living testimonies our soldier and sailor boys bear when they go into the country's service. God bless us with like testimony and like courage, I pray in the name of Jesus Christ. Amen.

An instrumental solo, a French ballad, was played on an English horn by Prof. Kellersberger with Tracy Y. Cannon, at the piano.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

The responsibility which was placed upon the shoulders of the priesthood of the Church of Jesus Christ of Latter-day Saints is a tremendous one. It now seems greater as we look back over the years that

have passed since the organization of this Church, and since that priesthood was given. I am just beginning to see, in a small way, I think, some part of the responsibility which I, together with my brethren and our fathers and grandfathers, have borne, and I am beginning to feel and understand better than I ever have heretofore, how significant and how tremendous was the mission that was given to the prophet Joseph Smith.

It wasn't an easy task, and never will be, for the elders of this Church to carry the particular message which the Lord delivered to them. A good many of us have felt very much like Jonah did, who was sent to warn Nineveh. We have trembled, we have feared to raise up our voices on the street corners and elsewhere and deliver the message of warning. We believe the promise made by John has been fulfilled when he said, that in due time another angel should fly through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, crying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come." We believe that the message the angel delivered has been committed into the hands of the elders of this Church, and it has been a message of warning to the children of men.

God our Father knew what was coming. We shall not charge him with the responsibility of the war nor of the distress among the nations, for as we sow, as nations as well as individuals, so shall we reap. And the Lord knowing what was coming, though he were God himself, he could not avert it. The natural consequences of sinning

or wrongdoing, men must reap. Knowing that he sent this message to warn men of that which was to come, we have delivered it; but we have been filled with fear sometimes in delivering it, because we have been unwelcome. But we remember that those servants of God who were given the commission to warn men of dangers, and troubles that were coming, were never welcome, whether it was John the Baptist, who stood before the wicked king and told him of his sins and suffered to lose his head because of it, or whether it was the Christ, who because he chastised men and called them to repentance was despised and finally put to death.

It is not an easy thing to meet men and women and tell them they are wrong, tell them they are in sin and they must repent, for we don't get a very glad hand from the majority of the people when we tell them these things. And so some of our missionaries have trembled very much and have been very fearful to meet the people and deliver the message which the Lord committed into their hands, and yet, my brethren and sisters, when I look back over the valiant and faithful way in which the elders of this Church have discharged their duty towards the nations of the earth, and under the command of our Father, I am proud to be an elder in this Church and to be affiliated with a band of men who have rid their skirts of the blood of this generation. From the day that President Young, President Woodruff and others of the earlier brethren, left their families and their homes, as they were just driven out of Missouri, and went on that unknown journey across the water

and suffered much during that period, until this time, thousands and tens of thousands of the elders of this Church have gone without purse and without scrip delivering this message. Nothing has turned them away from their course. Whether gold had been discovered in California and the whole world was afire with desire, the elders of the Church have not been deterred from the delivery of their message. They have acted like men who believed they had a real mission.

How would you feel if you knew above this city or any other city where you lived there was a great dam, and reservoir, containing an immense quantity of water and you had been given to understand that there was danger and that at an approximate time that dam would break and the lives of the people would be in danger, what would you do? Sit down or find a place of safety yourself and look upon the distress that should come? No, you would bestir yourself, you would go up and down the valley or through the streets and warn men and women to flee from the danger that was to come, and if they did not believe you, you who knew what was coming, with all your heart and soul, you would try to impress men and women to escape from the calamity that was coming. How then should men act if they have indeed received a message like the elders of this Church have received?

Recently I have had the opportunity to read carefully and ponder over the many very wonderful things which the Lord has delivered to this Church, in the book of Doctrine and Covenants. You do not need to hunt out in the world

among the monks of the past ages some supposed prophecy coming from some hidden or obscure source. Read the open revelations of the Lord, and you will find that there everything that we now see and witness we were told about distinctly many years ago. The warning has been given to the nations of the earth and they were called upon to escape from danger and I say that men who had this kind of commission could not in honesty do other than the elders of this Church have done: they have acted as if they believed what they said. All honor to them.

I want to say to you, brethren and sisters, that when the warning comes, always from the very beginning until this time, there has been connected with that warning the means of escape. God provided a means of escape from this war. When God restored the everlasting gospel through his prophet Joseph Smith, he gave the invitation to the world, in connection with the warning of judgments that were to come, the invitation that provided the way of escape. It may seem a very bold thing for me to stand here and say, but yet I say it, for I have a living testimony that it is true: that if Germany, instead of imprisoning the elders we sent her, if instead of banishing them she had repented of her sins and accepted the Lord's invitation, Germany would not have plunged the world into this war.

Over in the cantonment, at American Lake, where all our drafted boys from this intermountain country first went, we held a conference in connection with brother George Albert Smith and President McMurrin and a great many of those

boys were present. We heard the testimony of brethren who had been engaged in the missionary work when the war broke out. They stood up, six and eight and ten of them at a time, eager to bear testimony—men who were in Germany, some of them had been banished. They saw the mobilization of the German army. They had been preaching wherever they could, warning Germany of the dangers that were to come. There were men who were in Liege who fled before the oncoming Germans. There were men in France and all those nations, who now stood up in the uniforms of the United States. They were witnesses that they had delivered to those nations the means of escape.

Now, brethren and sisters, I am just as anxious as any man that lives to see established the principles of freedom and liberty for which we fight, and I think we ought to fight for them. I feel that President Smith's words found echo in the heart of every true Latter-day Saint. With every bone and fibre we believe in this country and its institutions and we want to see America and America's principles succeed, but let me say to you, brethren and sisters, there shall be something else necessary, if we shall find peace on earth and good will to men, in addition to the establishment of the principles of righteousness in political government and freedom; let me tell you that the nations that have passed the way of all the earth did not come to their destruction because their governments were particularly bad, but they came to wreck and ruin because they were wicked and they sinned and broke the law

of God. The most perfect law of political liberty will never save men and women except they shall obey the gospel of the Lord Jesus Christ in connection with the principles of righteousness in political government. I want to say to you that while I shall rejoice in seeing the standards of liberty and freedom carried forward among the nations of the earth, I see in that only the preparatory way, and there must necessarily follow that which is indeed the fundamental of peace, the gospel of the Lord Jesus Christ.

Now, brethren and sisters, I do rejoice to know that we have here those men who are inspired to tell us what we shall do. When the nations of the earth do not accept the invitation which was given, providing the means of escape, then they must take the consequences; but I thank the Lord that there are in the hearts of the majority of the civilized nations of the earth a willingness to defend the principles of righteousness in government. Thank God for that, and for their stand; and there is nothing else for us to do than to co-operate with them in defending the glorious principles of liberty which they have espoused and which are ours. O how my heart rejoices to know that instead of a little band fighting as our forefathers fought for those very principles in the establishment of this country, we have now allied with this the mighty nations of the earth; and this is the day of the triumph of the truth, when political liberty shall come!

But O, brethren and sisters, I want to say to you that the Lord does not love a wicked American any better than he loves a wicked German. I want to say to you that

my heart is touched when I look at my America. I love America, but I know that my America shall not succeed, nor shall she survive, except by and through her own humility and repentance and turning away from sin!

I have had the opportunity to talk to thousands of boys in the cantonments, and this has been my plea to them: You are entitled to the blessings of the Lord. Your cause is just; and that it shall succeed means that you must humble yourselves, cease to take the name of God in vain, keep yourselves morally clean, and you will have a power and a strength that no soldiers have ever experienced who have gone into the battle.

Brethren and sisters, what shall we do, we who have been called here—one of a city and two of a family, away from these troubles? When the Lord knew that the nations would not accept the invitation that was given, he called our fathers out from them. What for? To save us? Yes, but for something else than to save us, just for ourselves. He has committed into our hands the most precious and sacred things in all the world to hold the nations of the earth.

In British Columbia we have a conference. We have had soldiers go out from that section, you know, for three years now, and this is what I witnessed: when these boys left their homes and got into the front of the battle, you know the death rate was very high in the beginning of the struggle. They fell on the right and on the left, and when the casualty lists appeared each morning there were thousands of fathers and mothers who began to pray who never prayed before

in their lives. When they learned that their boys were prisoners or lying wounded in the hospitals, the spirit of humility and repentance came. In the last year we have had an increase in our baptisms in that conference. There have been ten times as many baptisms in that conference, in the last year, as we have had in any preceding year with the same number of missionaries. When I saw it, I wondered if the same good blessings should not, in God's providence, come to all this goodly land. I see it coming. The by-products of this war shall be the saving of our own blessed America, for her salvation, her perpetuity, her being favored of God, depends not only upon the money that we put up, and upon the boys we send, but upon the righteousness of our own lives!

O my America, humble yourself, and turn unto God, your Father, and keep his commandments, and he will stand by you in the battle for right.

That is my testimony; and let us listen to the voice of these servants of God. You do not need to go anywhere else, all that the Lord wants us to know he will give. I have that confidence. He has inspired these brethren. Let us follow their leadership, and listen to their warning voices. O that more of us had believed the message which President Young gave us concerning home industry and the things President Smith has referred to. O that we had believed it with all our hearts, and practiced it. We would have been better.

We stand in the most favored position of the nations of the earth. We shall sit at the first table always, but we will share with others. God

has thus favored us that we stand in the best place in all the earth, but let us improve that place and that opportunity, and let us conserve the things that God has given us; and when the war is over and when the wounds need healing, behold here is the balm that shall heal the wounds of the nations! God help us conserve it, prepare ourselves to be ministers in very deed, in the calling to which we have been assigned, that we may be faithful and not disappoint him, and that we may be triumphant in the struggle for eternal and everlasting peace, which may God grant, in the name of Jesus. Amen.

ELDER G. E. ELLSWORTH.

(President of the Northern States Mission.)

In the National Congress of Defense, held in the Midnah Temple, Chicago, about six weeks ago, I listened to one Hammerlin, a peasant from Bohemia, who said that he came to this country thirty-seven years ago. His first work here was to drive a mule in a coal mine, but, he said, "today I am president of the foreign newspapers of America, and I am occupying this position together with the great and the educated men of this Nation, in the second city in the greatest country of the world. What other nation under heaven," he continued, "could have given me such a glorious opportunity?"

When I faced this audience, and as I sat in my seat and listened to the testimonies of those who have occupied the pulpit, I have said in my heart: What people or what organization under heaven could give men such a glorious opportu-

nity as that which we enjoy? One of a city and two of a family from every nation in the earth, peasant and otherwise, have been drawn together in this organization and have been given opportunities the like of which could not have been found in any other place in the world.

Continuing, our Bohemian said: "My home in Bohemia, which is seven hundred years old, had been destroyed twice during this great war. It was destroyed first by the Russians and next by the Germans, but I am happy to stand here to-day and tell you that no matter if it is destroyed and all other homes in my beloved native land, the day will come when peace shall be established in the earth, and democracy rule all people; "for," said he, in his broken language, "Nick has gone and Will vill go." So I say, brethren and sisters, if Nick has gone, with reference to the Russian government, and Will of Germany will go, so also, in the end, Old Nick will go, and truth and righteousness will reign in the earth.

The Church of Jesus Christ of Latter-day Saints has been established in this day that all mankind who will hear and obey the voice of the Lord might have an equal opportunity, but it seems to me, my brethren and sisters, that our extremity has been God's opportunity to bless us and to lead us into the straight and narrow way. I am reminded of the struggle with the powers of darkness that the Prophet Joseph Smith had in the beginning when he asked the Lord for light and knowledge concerning which way he should go; I am likewise reminded of his asking the

Father concerning baptism, which was answered by the coming of John the Baptist, under whose direction Joseph Smith and Oliver Cowdery were baptized. Again, when divine assistance was needed, came the glorious visit of Peter, James and John, who bestowed upon them the holy Priesthood and the right to officiate in the name of the Lord in behalf of all the children of men in the earth.

From the very beginning of the Church, it seems to me that when we have gone either as individuals or as a Church to our very limit, divine Providence has stepped in and rendered assistance, until we have grown to understand our dependence upon the Lord and his great love and mercy for his children. I am reminded of the time when I stood in the road, having gone to the limit of my strength in searching for the honest in heart who would receive me into their homes as a messenger of light, my eyes were opened, and I bear witness that God's promises were fulfilled with reference to his missionaries: that he sends his angels before their face to bear them up and to prepare the hearts of the people to receive them. The testimony of all the elders in the mission field is that when they have gone to their limit, and turned to God our Father he has never forsaken them, but has opened the way, leaving impressed upon their hearts the testimony that he is willing to come to the assistance of those who diligently serve him.. So in the history of this great Nation—it seems to me that man's limit has been God's opportunity to come in and guide the ship of state. You remember Christopher Columbus, as

he lay bound in the bottom of his ship, pleaded with his sailors to go on at least three days before they should throw him overboard and start back to Spain. You remember our Pilgrim Fathers were about to sail back from the rock-bound shores of New England, when timely and needed assistance came. You remember, too, Washington at Valley Forge, his soldiers barefooted, his sick men had no medicine, and the well had no food, sent his last appeal to our ministers in France that they must come to his assistance now, that anything they would do in the future would be unavailing; and how this Nation, this experiment in government, was saved in the seeming very last hours by the coming of men and money from France. Again, the spirit of the Lord was upon those who gathered to form the constitution of the United States that liberty might not be banished from the earth, that the divine right that God our Father gave to his children before the world was might be securely established in the last days.

This Government has grown and increased in the earth, in strength, in knowledge, in wisdom and in toleration for their fellow men. Other nations of the earth have partaken freely of the spirit of liberty planted in this goodly land. These liberty-loving nations have now banded themselves together in a mighty struggle to extend and perpetuate this sacred heritage. If we go to the limit of our ability and strength trusting in the Lord we cannot fail, for it seems that God is using these nations who have been the most liberal with respect to government, that the rest of the world might partake of that which

we have enjoyed in such a full measure; so in our extreme hour heaven will not forsake us.

As citizens of this great government, we have not only enjoyed the liberties that have been implanted in this land of Zion, but as Latter-day Saints who have heard the gospel we have enjoyed another glorious blessing, even the liberty and light of truth that has pointed the way back in to the presence of God our father. From Norway and Sweden and Denmark, from the United Kingdom of Great Britain and the countries of Germany and Holland, and all Christian nations of the world we have come to this land in response to the sound of the gospel of Jesus Christ; and in our coming we have sung:

"O Babylon, O Babylon,
We bid thee farewell,
We're going to the mountains
Of Ephraim to dwell."

How could a people, no matter what the nation, be anything but loyal and true who feel, who hold such views?

In the Northern States mission we have today quite a population of German people. At the outbreak of this war they thought I was hard on them and their nation as to the responsibility for and the outcome of this war, but Americans of German birth who have accepted the gospel should be and are true and loyal to this nation, for it is the land of Zion to them. About three weeks ago, in Milwaukee, during my sermon, the whole audience breathed amen and amen with a spirit of love and devotion to the principles of this government and to the principles of the gospel of Jesus Christ that we have never

felt before. They are beginning to reconcile themselves to the fact that this great war is the chastening hand of God upon those who have refused the light of the gospel and the liberties of mankind. Why, I told them that if they had not found sufficient reasons in this government and land of ours to rejoice and praise the Lord and be glad because they are here, surely in the gospel of Jesus Christ they ought and find sufficient to make them sing praises to the God of heaven. Why? Because they had come out of the land of oppression in response to the call of light and truth and liberty of the gospel. They had all received a knowledge from the Lord that this is the land of Zion, a land of freedom, a land choice above all other lands.

Latter-day Saints in Germany, in Holland, in Switzerland, or in any other country in the world, no matter whether they have ever been here or not, feel in their hearts that this is the land of Zion and that God has prepared this nation in order that he might establish his kingdom in the earth, and gather the honest in heart from all nations. The members of this Church now living in Germany ought to feel in their hearts a spirit of loyalty and fidelity to this nation because they have been taught that it has been established by God. Even though they may be numbered soldiers in Germany, fighting under the marshaled power of their Kaiser, yet I feel sure their hearts beat in sympathy for the land of Zion. With my brethren before me, I feel that God our father is at the helm, and while this may be a dark hour in our history, the Lord will come to our rescue in the end. Will will

follow Nick, and after Nick and Will and all others who have usurped the right of man to be free and govern himself, then also the old Nick himself will go.

I rejoice, my brethren and sisters, in my testimony of this gospel. I rejoice to bear witness to you that I know that God our Father lives. I know that he does send his messengers before the face of the missionaries and lead them to the doors of the honest in heart, and in the way of those who are prepared to receive them. I am sure that he will go before the face of all the sons of the Allied nations of the world and grant that victory may perch upon their banners. While we may be scourged and while we may be called upon to offer a sacrifice for these great and glorious blessings we are seeking, nevertheless in the end and in our extremity victory shall be ours.

Some of your sons in Camp Dodge, Iowa, and in Camp Grant, Illinois, and in one or two other camps I have visited, have said to me: Brother Ellsworth, I feel, O so lonesome. I would sooner be a private with the Utah boys than an officer here alone, away from my people. I have said to them invariably: "My good brethren, it may be a little lonesome, but I feel absolutely sure that it is better that you should be here alone as an officer or even as a private, providing you will live your religion and set the example which you should set before your fellow men; for you have been called, and the majority of you have been ordained of God that you might minister in the things of our Father in heaven. I am sure that the way will be opened for you not only to be a soldier

but to be a comfort to your comrades. The way will be opened for you to strengthen them and to offer courage to them, and in the end, when peace shall be established, what a wonderful opening there will be for the soldiers from among the Latter-day Saints to go to the soldiers of every state and every city in this glorious land of ours. You will not find a man among the soldiers of Illinois who will ever permit any one to say anything against Utah or the Latter-day Saints, if they have fought side by side or under the leadership of a 'Mormon' officer. What is true of Illinois may be true of every other state in this union, and every country in the world; for after this great war it shall not be: I am a citizen of this state or that state or the other state, but I am a citizen of America or a citizen of the world." So, I feel that though it may be a lonesome time for some of our boys, yet if they live their religion, if they keep the commandments of God and keep themselves clean and unspotted from the world and offer themselves as a willing sacrifice, it shall be as the leaven sent out into the world to leaven the lump. Our missionaries who are now preaching the gospel breathe the spirit of war, and sometimes breathe a desire to go out and fight that peace might be hastened in the earth. They are given five days in which to report for military service after finishing in the mission field. Some have even reported a month before being released in order to be ready for a service that must be that the gospel principles might be spread abroad.

The Lord bless our leaders, and may God our Father touch our Prophet with his finger, as it were,

and heal him from his infirmities; that we may hear his glorious voice and his powerful testimony yet many years. When I heard that he was not well it seemed to me that my very own had been stricken. So I pray, with all Zion, that God will bless him; that he will bless us all; that we may keep clean and pure and do our full part that we may be worthy of the glorious opportunities that our Church and our Nation afford, in the name of Jesus. Amen.

A sacred solo, entitled, "Sunshine and Rain," was sung by Edna Gottberg.

PRESIDENT HEBER J. GRANT

Presented the auditors' report which was unanimously approved; the names of the General Authorities of the Church which were unanimously voted upon and sustained as follows, including also the Trustees of the Brigham Young University:

AUDITORS' REPORT

President Heber J. Grant stated: "The auditors have made a very voluminous report. This is only a brief one. The entire report is on file with the Presidency of the Church."

Salt Lake City, Utah.
April 5, 1918.

*Joseph F. Smith, Anthon H. Lund,
C. W. Penrose, First Presidency
of the Church of Jesus Christ of
Latter-day Saints.*

DEAR BRETHREN: We the undersigned Auditing Committee of the Church beg leave to report that, having examined the books and accounts of the Presiding Bishop's

Office, as well as those of the Trustee-in-Trust, we have found them in excellent shape and the various items of receipts and expenditures clearly expressed and correctly entered in the books. And it is our pleasure to say that the methods of bookkeeping employed meet with our approval. We also desire to commend the voluminous, interesting, and useful collection of vital and other statistics of the Church by the Presiding Bishop's Office. The value of these statistics can scarcely be estimated.

Very truly, your brethren,

W. W. RITER,
JOHN C. CUTLER,
HENRY H. ROLAPP,
HEBER SCOWCROFT,
PETER G. JOHNSTON.

GENERAL AUTHORITIES

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and

Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Joseph F. Smith, Jr.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and

Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members

Edward H. Anderson, Clerk of the Conference.

TRUSTEES BRIGHAM YOUNG UNIVERSITY

The Articles of Incorporation of the Brigham Young University requires that the Trustees of said institution shall be presented to the General Conference of the Church triennially, and, in accordance with that requirement, we present the

following named persons as Trustees of the Brigham Young University: Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Susa Young Gates, Reed Smoot, Lafayette Holbrook, Stephen L. Chipman, Richard W. Young, Joseph R. Murdock, Joseph F. Smith, Jr., Joseph Reece, Zina Y. Card.

The Relief Society choir, Lizzie Thomas Edward, conductor, sang: "Lead, Kindly Light."

The closing prayer was pronounced by Elder E. Wesley Smith, and conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, Sunday, April 7, 1918, 10 o'clock a. m., President Joseph F. Smith, presiding.

The great assembly was called to order by President Joseph F. Smith who gave notice of the holding of an overflow meeting in the Assembly Hall, with Elder Joseph W. McMurrin, of the First Council of Seventy, presiding; and an open air meeting near the Bureau of Information, the weather permitting, with Elder Rulon S. Wells, of the First Council of Seventy, presiding. Both these meetings were necessary to accommodate people who could not find room in the overcrowded Tabernacle where every seat and all available standing room was occupied.

The hymn, "Hail to the brightness of Zion's glad morning," was sung by the choir and congregation.

Prayer was offered by President Alonzo A. Hinckley, of the Deseret stake of Zion.

The choir sang the hymn: "Though in the outward church below."

ELDER ORSON F. WHITNEY.

Why the Gospel is preached—A gathering dispensation—The world's opposition—God will not be thwarted—The parable of the Feast—A compelling situation—Testimonies, then judgments—The Great War—America and her Allies preparing the way for the spread of truth and freedom.

"Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?

No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

* * * * *

"Then to side with Truth is noble
when we share her wretched crust,
Ere her cause bring fame and profit,
and 'tis prosperous to be just;
Then it is the brave man chooses,
while the coward stands aside,
Doubting in his abject spirit, till his
Lord is crucified,
And the multitude make virtue of the
faith they had denied."

I have quoted these lines of the poet in order to create an atmosphere for some reflections that have been running through my mind since the beginning of this conference; and perhaps I can best approach my subject proper by relating two little incidents of my personal experience.

Not long ago I stood beside the bier of an aged woman, a Latter-day Saint, speaking at her funeral. One of the brethren then present had read to the congregation a sketch of this good woman's life. She was as old as the Church itself, lacking two months, and was born, if I remember aright, in far away Gloucestershire, England. At nineteen she heard the gospel preached by an elder of the Church, and her

sympathy was at once enlisted. She believed the message that he brought and straightway offered herself for baptism. Her family were much opposed to this step, and it was over the protest of her father and mother, brothers and sisters that she espoused the unpopular cause, the religion of a people hated the world over. So intense was the prejudice that she had to leave home and support herself by the labor of her hands; but she had the courage of her convictions and her faith did not fail. Ten years later she emigrated to America and came on to the Rocky Mountains, but not before her heroic example had had its effect upon those around her. Her parents, brothers and sisters had all followed her into the Church. She had become the savior of her father's house; this little slip of a girl aged only nineteen.

I contrast this with another incident, one that happened many years ago when I was a young missionary in the State of Ohio. In the city of Cleveland I formed the acquaintance of a very estimable lady, the widow of a Union officer who had fallen in battle. She loved her dead husband devotedly; she revered his memory, and was much taken up with the doctrines that I presented to her, particularly those pertaining to salvation for the dead and to eternal marriage, both in person and by proxy, marriage for all eternity. She said, "Do you mean to tell me that if I become a Latter-day Saint I can be sealed to my departed husband and be his wife hereafter?" I replied, "I do mean that very thing, for it is the truth." She exclaimed almost in rapture, "I never heard anything so beautiful; and if you will convince

me that it is indeed true, I will be baptized if it be in a lake of living fire." I answered, "I cannot convince you, I am only a bearer of God's message. But he can convince you as he has convinced me, and I will make you this promise: If you will humble yourself and ask the Lord, he will grant you a testimony that that is a true principle." She said, "I will ask him."

Not long afterward she wrote informing me that God had answered her prayer, and that she was ready to be baptized. I was overjoyed. There is no joy that can compare with that of a missionary who has been made the instrument for the salvation of a soul. I wrote at once that I would make up a little party and meet her at a certain point on the shore of Lake Erie, there to baptize her; and I was about to start for the place appointed when I received another note from her, reading something like this: "I did not dream that I was such a poor, weak, frail creature as I am. I believe what you have told me, I feel that it is true, and I thought myself strong enough to take this step; but I am not. I haven't the stamina, the strength to endure what would follow. Why, if I should become a 'Mormon' I would be hated by the people who now love me, my friends would turn away from me, my name would be cast out as evil; I would lose my social standing. I cannot do it. I hope the day will come when I shall have the necessary strength, but I don't possess it today.

These are some of the experiences that attend the preaching of the gospel in this dispensation—a dispensation destined to gather into its capacious bosom all the dispen-

sations of the past, and which represents the winding up scene of God's great work pertaining to the salvation of man upon this planet. The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language:

"It is necessary, in the ushering in of the dispensation of the fulness of times, that a whole and complete and perfect union and welding together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of time." Paul the apostle also referred to this great and final period as one in which God would gather together all things in Christ, both in heaven and upon earth.

Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt, was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days.

And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a

mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of his people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. Israel must be gathered because this God who is coming is the God of Israel, and no other people have the right to receive him. He will come to his own as he came anciently, but his own will not reject him as they did before. Neither will he come again as a lamb led to the slaughter; he will come as the Lion of the tribe of Judah, to sit upon the throne of David and reign for a thousand years, sanctifying the earth and preparing it for future glory, when it will become a heaven, a celestial abode for the righteous. God raised up Joseph Smith and revealed to him anew the everlasting gospel, and conferred upon him the powers of the eternal Priesthood, that he might lift up the ensign as a rallying center for the tribes of Israel, that a people might be ready to receive the Lord when he comes. And for upwards of eighty years this has been the message proclaimed by the Church of Jesus Christ of Latter-day Saints.

One would suppose, looking at things naturally, that the world would welcome such a message:

that they would rejoice at being told these glad tidings. Think of it! That same Jesus who ascended into heaven two thousand years ago, is coming again to bless the earth with his divine presence! The world ought to be glad of it, and love to be told of it. But it is not so. They do not believe it. They think we are deluded, and that we are trying to deceive them. They regard these things as the vapors of minds frenzied by fanaticism. But we have a testimony by the Holy Spirit that they are true.

"He that scattered Israel will gather him and keep him as a shepherd doth his flock." This is the message of "Mormonism." But when our elders go forth to proclaim it they meet with all sorts of experiences, all kinds of opposition. The laws of men are in conflict with the laws of God; their traditions and superstitions are opposed to divine revelation. Indifference, prejudice, selfishness, jealousy, passion, pride, wealth, politics, religion, all are in the way of the spread of truth and the accomplishment of God's sublime purpose. A few receive the gospel gladly; some believe it, but are afraid to obey it, because of the sacrifices entailed; while the great mass ignore the saving message, or array themselves against it, sit in judgment upon it, imprison or banish or put to death the messengers, and stand in the way of the progress of God's work, which has as its one object the happiness and salvation of the race.

What is the Lord going to do about it? Will he allow himself to be thwarted? No. He has set his hand to do a certain work, and that work will be done, though all man's

works go to pieces in the process. The Savior, in one of his parables, (Luke 14:15-24) indicates the means that will be used to induce men to receive the gospel and "eat bread" in the kingdom of heaven. "A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come for all things are now ready." I shall modernize the language a little, but this is the substance: One of those invited said, "I cannot come, for I have bought a piece of ground and must needs go and see it;" another excused himself by saying, "I have bought five yoke of oxen and must prove them;" and a third entered this plea, "I have married a wife and therefore I cannot come." The Master of the house was angry at these excuses, and said to his servant, "Go out quickly into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind." This was done, and the poor gladly flocked to the feast: they had no social standing, no wealth, no politics, no material or other interests to hold them back, to keep them from accepting the invitation. They came, but still there was room. The Lord then uttered a very strange command. Said he to his servant, "Go now into the highways and hedges and compel them to come in, that my house may be filled."

I know what your thoughts are. You are wondering, Is it possible that God will compel men to be saved? No. Compulsion is the doctrine of Lucifer; it is the doctrine of the German Kaiser, who stands upon the devil's ground, compelling men to do his bidding. The doctrine of Jesus Christ is free-

dom, free agency, the right of choice. He is the God of freedom, his gospel is "the perfect law of liberty;" he is the God of this land, the land of liberty, and the only King who will ever rule over it. You need not fear that any German kaiser will ever set up his throne upon this land. Read the Book of Mormon and be convinced.

But you are wondering what the Lord of the Feast meant when he sent his servant to "compel them to come in." I believe this to be the solution: God will never coerce the human mind—never fetter the human will. He will force no man into heaven; no man into hell. But he has never said that he would not create compelling situations, and so shape human affairs as to induce men and women to do things of their own volition that they would not do if circumstances remained unchanged.

Let me illustrate with another incident of my experience. When I was a little boy I used to study my spelling lesson out of an old blue book, "Webster's Spelling Book." Some of you gray-haired men may have done the same. None of the sisters, of course, will think back that far (Laughter). In that old book were several rude wood cuts, one of them representing a farmer holding an altercation with a bad boy up in an apple tree. The boy was doing wrong—taking the farmer's fruit without permission. In a gentle persuasive voice the owner of the tree asked the thieving urchin to come down, but he only laughed; he was satisfied with things as they were; he wanted to stay there and enjoy himself, and he politely declined the invitation to descend. The farmer then grew

more serious. Putting on a stern manner, he took up some grass or turf and threw it at the boy, sharply demanding that he come down. But a little grass did not hurt him; he only laughed and jeered the more. Then the farmer became terribly in earnest. Picking up some rocks he gave that boy a good pelting, and down he scrambled in a hurry—of his own accord (Laughter). His mind, you see, had remained unfettered; he had his free agency; he could have stayed up there indefinitely had he wanted to; but for some reason he did not want to (Laughter). His mind had changed, and he came down of his own sweet will. That is my idea of a compelling situation.

God is not going to be thwarted. The Creator will not be baffled by the creature. Having set his hand for the gathering of his elect, he will break down every barrier to the spread of truth and the deliverance of the house of Israel. He has sprinkled many nations with the blood of Abraham, Isaac and Jacob, the blood that believes, and has sent into those nations spirits answering to that blood. As a result, when the gospel goes forth and the children of Israel are commanded to gather, faith is found among all peoples and the progress of God's work is thereby facilitated. Like the rain-showers from heaven over the parched and thirsty soil, this choice blood, having accomplished its object, having made the world—the unbelieving, spiritually barren world—fruitful of good things, is summoned back to the ocean of its origin. This is the significance, the symbolism of the scattering and gathering of Israel.

After testimony will come judg-

ments—stern measures, if the mild ones prove ineffectual. In December, 1832, Joseph Smith prophesied that war would be “poured out upon all nations,” and that famine and other plagues would follow. During the same month God commanded the elders of the Church to go forth and sound the gospel warning. Every man warned was to warn his neighbor, and this was the substance of the divine declaration: “After your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her;” the voice of tempests, the voice of thunderings and of lightnings, the voice of the waves of the sea heaving themselves beyond their bounds. The sun shall be darkened, the moon shall be turned to blood, the stars fall from heaven like figs from off a fig tree. Earth shall reel to and fro like a drunken man; all things shall be in commotion; men’s hearts shall fail them for fear, and they shall fall upon the ground and not be able to stand.

There’s the program—the prophetic program marked out for the consideration of those who stand in the way of Omnipotence, lifting up their puny arms to prevent God’s people from carrying out his command to prepare the way before his glorious coming.

Oh, how thankful I am that our nation, our beloved America, is standing where she ought always to stand, and doubtless always will—standing for freedom and the rights of man, imperiled by the selfish ambition of a bloodthirsty tyrant bent upon dominating the world; that she is standing for those principles of liberty and equality which are a part and portion of the gospel of Jesus Christ.

This gospel must make its way into every nook and corner of the world, and woe be to that nation that tries to prevent. I want my boy, who has enlisted in the cause of our country, to feel—not that he is a martyr—I want him to feel that he is a soldier of Jesus Christ, and that upon him devolves in part the duty of spreading a knowledge of these principles, the principles of truth and freedom. The fetters of tyranny were not stricken from America for the sake of Americans alone. God loves the whole world; he gave his Son to save it; he is using America and her allies as instruments for the spread of the Gospel of Liberty, and in their wake, after they have cleared the way, will follow the missionaries of the Lord Jesus Christ. Amen.

ELDER DAVID O. McKAY.

The reality of Christ—Testimony of Peter and Paul and of Joseph Smith—What a change, if all the world would accept the teachings of Christ and his actual divine personality as the Son of God—The Latter-day Saints do so—Testimony of some of our boys who have gone to establish liberty in the world—An example—Individuals and nations must accept the truth that Jesus Christ is in reality the Son of God and be guided by his principles of everlasting truth and justice—The war a preparation for the spreading of the true plan of salvation.

I sincerely hope and pray that I may be able to express whatever the Lord desires me to say this morning. If ever there was a time in my life when I needed his guidance and his support it is at this moment.

I feel it an honor to be associated with men and women who believe in the reality of Christ, our Redeemer.

I should like to express what I mean by that, and so shall call attention to two incidents in scripture—one, the experience of two of the ancient apostles, and the other the testimony of the Prophet Joseph Smith. The apostles one day after the death and resurrection of their Lord were preaching in the temple, and the Sadducees and officers came and arrested them, and put them in prison. The next day Peter and John were brought before the high priest, before Annas and before Caiphas, some of the very men who had been the means of crucifying the Lord. "And when they had set them in their midst they asked," (referring to the miracle which Peter and John had performed the day before by healing the impotent man at the gate,) "By what power or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people and elders of Israel, if we this day he examined of the good deed done to the impotent man, by what means he was made whole, be it known unto all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified, whom God raised from the dead*, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which has become the head of the corner." And then, *"neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved!"*

To Peter and to John on that occasion Christ, the Redeemer, was a reality. They had associated with him in the flesh, they had sat in his company, they had seen his miracles, they had listened to his divine

teachings, they had stood by, John at least, when the Master was nailed to the cross. They had associated with him for approximately forty days after his resurrection from the tomb. And now clothed with the power which the Lord had given them they faced the very men who had crucified their Redeemer and said: "By him whom thou didst crucify is this man made whole." To them, Jesus was not an imaginary being; his life was not an idealism nor a mere mental conception. Christ, I repeat, was a reality. He was indeed the very Son of God, the divine Redeemer of the world.

Now listen to another testimony and this within the age of few of the men—I wish there were many—who are here assembled today: "When the light rested upon me I saw two personages whose brightness and glory defy all description, standing above me in the air, one of them speaking unto me, called me by name and said, pointing to the other: 'This is my beloved Son, hear him!'" The Prophet Joseph's object in going to the Lord on that occasion was to inquire of him which of all the sects professing to be followers of the Redeemer was right. This then was his answer: "I was answered that I must join none of them for they were all wrong. And the personage who addressed me said: that all their creeds were an abomination in his sight, that those professors were all corrupt, that they draw near to me with their lips, but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

To him who accepts Jesus of Nazareth as the very Son of God,

to him who believes with all his soul that Jesus lives today, that he can influence and that he does influence the world, to him, I say, who accepts that truth, Christ's teachings as well as his personality, become a reality. You can not profess to be truly a Christian and refuse to live up to the principles that Christ taught and obeyed.

Now, why do we honor him today? Why does the world profess to honor him? First because he is the Son of God; and second because he was an ideal man. They accept him as one who was sinless before God, an exemplar to all the world. Then those who follow him should possess, at least strive every day of their lives to possess, those same characteristics, and approach, at least as near as weakness of mortality will permit, some of those qualities manifest by their Lord. Regarding the universality of the acceptance of Jesus Christ as the Redeemer, I read recently, in an excellent work in many respects, this statement: "The printing presses on both sides of the sea are flooding the world with books about the life and times of Jesus, and the result is he looms colossal before the eyes of the world. It is not simply the church that sees him. All men can see him now. He has broken out of ecclesiastical circles; he walks through all the cities and lands."

O, if only that were true! If only that were true! What a different world we should have today from what it is! Do you think that if men everywhere saw Christ as the Prophet Joseph saw him—I do not mean physically now as he alone saw him, but if they will accept him as the Prophet Joseph has revealed him, having seen him, if they

will accept him as John saw him and accepted him when he hurled into the face of Anna and Caiphas, the truth that "By his power whom thou didst crucify is this man made whole"—do you think that you would find in Christian communities the brothel? Do you think that you would find other allurements that entrap the feet of the young and lead them from Christ? I ask you if the Christian who professed to be a Christian in reality believed in the doctrines and the teaching of the Redeemer as he gave them, should we have today the carnage, the bloodshed, the infamy that is now depopulating the Christian nations? I do not, I do not.

I will tell you what I am inclined to think: That many who profess Christianity are accepting Christ as an ethereal being, and are inclined to look upon his teachings as impractical. They do not fully realize *that before the world can be saved they must accept his teachings, they must walk in his paths as individuals and as nations, they must accept as a veritable truth his saying: "I am the light of the world."*

As individuals we should emulate him, then, because of his divine character. The professing Christians do not honor him, even with the honor they give him, because he was a great poet, because he was a great scientist, because he was a great discoverer, a great inventor or great statesmen or a great general. They honor him because he was a great man. In the realm of character he was supreme. In addition to all that, Latter-day Saints revere him because he was in reality the Son of God, the Redeemer of the world. In thus accepting him we, as individuals, must emulate his

divine character, approach it as nearly as we can by keeping ourselves clean and unspotted from the sins of the world.

I said I rejoice in associating with men and women who thus accept him; and it matters not where they go, they feel that they have a realization and a testimony of that truth which they would like all the world to accept and know.

I rejoice in the knowledge that many of our boys who have gone out to establish liberty in the land possess that same testimony, and I am glad to get a glimpse, once in a while, of their efforts to bear that testimony to their soldier companions. I love these boys. I love the cause for which they are going to fight. I love the Nation they are called upon to defend and the principles of everlasting truth, so far as the liberty and freedom of mankind is concerned, for which it stands; and when I see these boys impressed with the testimony that Jesus Christ is their Savior and that he has appeared in this dispensation with the gospel which is the power of God unto salvation, which is the science of life, the philosophy of true living, I thank God that they have a desire to influence their associates, and at least attempt to exert that influence to lead them to the same truth. Illustrative of this, and by way of commendation of a mother who has that same testimony, I wish to quote from a boy who met one of our boys in one of the cantonments. This boy from another state, Kentucky, I think, is writing to the "Mormon" boy's mother. The circumstances calling it forth may be inferred as I read. This young "Mormon" soldier is from Idaho. I chanced

to meet him in Camp Morrison, Virginia, a few weeks ago, but he knows nothing about my having this letter:

"I can not tell you how glad I was when I met Burgess for it seemed to me that I was alone as far as friends were concerned, for there was not any in this squadron that I could trust as a friend until he came. The first time I saw him I knew he was living for something higher, and as we were of the same type, of course, we became fast friends. I certainly felt bad when the time came for him to leave the field. He did so much for me that it was hard to part. I have been striving for a long time to make myself right with God, as I had fallen from grace and I felt that he could help me and he truly did. Of course it was hard for me to see just exactly as he did, but we just forgot for the time that we were of different faiths, and studied together and talked of and dug into spiritual things which I was so much in need of. *He certainly showed his colors. And I wish that I was the young man that he is.* I have been reading and studying the Book of Mormon and the Doctrine and Covenants which he gave me, and I see things different than I ever did before, and I only wish that he was here with me for he would be such a help to me. I don't know how I can ever return what he has done for me, and also your kind words and advice which means more to me than I can tell. I need help so badly, as it seems to me that something is in the way, for I do not feel spiritually as I should. I would be so happy if I could be as full of the spirit as Burgess is and as I once was. I try to get hold of all the good reading that I can and try to get just as far from bad company as I can get. I heartily thank you for the little book *Key to Theology*. You are doing so much for me that I almost feel ashamed that I can not return it some way, but I hope that some day I can in some way."

There is a mother in Idaho, her boy in Camp Morrison, or in France, the other boy in Kelly

Field, and distances separating them, but that mother has the testimony that Jesus Christ is her Savior, she evidently knows that God has spoken in this age, and she desires to lead others to know the same truth. So she is teaching the soldier boys by letter, trying to cultivate the good seed sown by her young boy, who, though scarcely out of his teens, "showed his colors" by testifying to his companions that Jesus Christ is in reality the Son of God, the Savior of the world.

I will tell you, brethren, the time has come when not only individuals but nations must accept this truth. They must be guided in their national and international dealings by the principles of everlasting truth and justice. The nation that started the terrible war now raging, started it because it ignored the principles of Christ. The Savior's life was guided principally by two things; viz., *Individual Purity* and *Service*. He kept himself wholly unspotted from the sins of the world, and devoted his life to the consideration of others, to salvation for the human family. He was always looking out for the oppressed, comforting the sick, healing the maimed and disabled, giving his life for the world. So when a so-called Christian nation, or at least when a coterie of men, will meet together and decide months before the war breaks out, that a neighboring nation *must be crushed* in order that territory may be gained, I want to tell you that group of men, though professing, with their lips, at least, in Christ, do not believe in the principles he taught.

I thank God that the United States upon entering the great conflict started out with the declaration,

"we go to fight for the ultimate peace of the world and for the liberation of its peoples, including the German people. We are seeking no selfish purposes of our own, we desire no conquests, we seek no aggrandisement, we ask for no material compensation for the sacrifices we shall freely make; all we ask is that nations, great and small, shall enjoy the liberty and the freedom which God has given to the people of America." In that respect, at least, we are emulating the teachings of the Savior; and I see in it a preparation, as has been said time and again at this conference, for the spreading of the gospel of Jesus Christ, the true plan of salvation, the perfect law of liberty.

May I say in conclusion, brethren, to you who hold the priesthood after the order of the Son of God, that a mighty responsibility is resting upon you; a great responsibility is resting upon the elders of Christ's Church, wherever they may be, to bear this testimony to the world that all who are honest in heart, and there are millions and millions of them, I think, who should have the privilege of hearing this gospel, may be brought to a knowledge of the truth.

God hasten the day when "every knee shall bow and every tongue confess that Jesus is the Christ." Amen.

"He intercedes for me," a sacred duet, was sung by Mabel H. Clark, and Evan Arthur.

ELDER ANTHONY W. IVINS.

Questions on persistence of life that have arisen through the Great War—
Literature that seeks to answer the question: What happens after death?

—No two writers agree—Testimony of the Holy Scriptures, the Bible and Book of Mormon—The testimony of Joseph Smith the Prophet to whom appeared in this dispensation men who lived in former times—With these before us, why doubt the immortality of man?—Without other evidence the life of Jesus is sufficient to answer the question forever—All who die shall live after death, through faith in the Lord Jesus Christ.

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation (John 5:25-29).

Had I, or any other speaker, declared from this pulpit, four years ago, that the question pending between the Austro-Hungarian Empire, and the Kingdom of Servia, resulting from the assassination of the crown prince of the former country, and his wife, while they were visiting in the Balkan States, would plunge the world into the most stupendous war of history, a war which would affect, either directly or indirectly, every human being in the civilized world; that millions of soldiers would be trained for war, and battles terrible beyond the dreams of men fought; that nations would devote themselves to war until it would be easier to fight on than return to a condition of peace; that our own country would become involved in it, and would equip and send to Europe vast ar-

mies of men, and expend treasure almost beyond the comprehension of the human mind; that the bed of the ocean would be carpeted with sunken ships, and death hurled upon defenseless women and children from the air; that before the end came whole nations would be blotted out, ancient autocracies go crashing down, and the guarantees of international law be utterly ignored, he would have been regarded as either a harmless dreamer or a dangerous dunatic; yet we who have lived through the past four eventful years have witnessed the development of these conditions.

Millions of men have been slain, other millions have been wounded and maimed for life. In some instances families with long and honorable history behind them have lost their last representative on the field of battle, and to all human appearances the worst is yet to come.

This tremendous sacrifice of human life, the thousands whose remains lie upon the ocean bed, and the countless numbers whose burial places will never be known to the parents, brothers, sisters and kinsmen who sent them forth to battle, has awakened in the minds of thinking people a widespread desire to know something of the condition of man after death. What happens after death? What of ourselves after death? Shall we ever meet these dear ones again? If there is a future life, what of our personality, does that persist, or are we to be so changed that we will have no greater knowledge or recollection of conditions as they exist in this mortal life than we now have of the past?

These are some of the pertinent questions which are being asked,

questions in which we are all vitally interested, for whether in peace or war, we are constantly being separated from those we love by this condition which we call death.

Many books have been written and published, since the war began, in which the endeavor is made to answer this all important question, "What happens after death?" I have read a number of these books, in which the opinions of some of the world's greatest scholars and thinkers are expressed; and as I read, the one striking thought which came to me was the great diversity of opinion which exists among these learned men. No two agree. There is a certain uniformity of opinion among Christian ministers, it is true, they all accept the doctrine of future life, but are hopelessly divided regarding the personality of the individual, and his relationship, in the life to come, with that which is in any way connected with this life. The doctrine of the resurrection, if admitted at all, is held to be a kind of new spiritual birth, while the reunion of the spirit and body of man, to become a living material soul, is not admitted by a single writer.

Among those who are most pronounced in their unbelief, Max Nardau, the great French scholar and author, is perhaps the most outspoken. Death, he declares, means the final extinction of consciousness, and the eternal dissolution of what was a personality. The immortality of the personality, he says, is neither conceivable nor desirable, nothingness is more consoling.

Sir Hyrum Maxim asserts that there is not one little particle of evidence to prove that we live after death, as preachers would have us

believe. He argues that the only future life we may expect is as we live in our children, and that he who has failed to leave posterity is forever dead.

John Blundelle-Burton would like to believe, but is in doubt, because, he says, no one comes back to tell; while Madam Besant assures us in the most positive terms that there is a life after death, but destroys our hope by telling us that we may be re-incarnated in the form of a plant, an animal, or some other human being, until we finally reach a condition that we pass into Nirvana, whatever that may be.

Undoubtedly the fondest hope of every person who has been separated from those he loves by death, is that at some future time, when he too is called, as he knows he must be, he will meet them and renew the associations which bound him to them in this life. If there are men like Max Nardau, who really feel that a future existence is neither conceivable nor desirable, it is their privilege, I presume, to remain in their faithless condition. I shall enter into no argument with them at this time, they deny the divine authenticity of the scriptures, and consequently no basis for discussion, from the point of view of a Christian, exists. But to John Blundelle-Burton, who would like to believe, but is in doubt because no one comes back to tell, or Madam Besant, who asserts her belief in a future life, but would have us accept her theory of re-incarnation, and most of all to those devout Christians who earnestly believe in, and hope for, reunion with those they love after death, there is evidence sufficient to satisfy the most exacting mind, evidence which, when we

come to understand it, leaves us without doubt, and the testimony of the Christian is founded upon far more convincing proof than the opinion of the unbeliever. The latter does not believe because he has not seen, but neither he, nor any witness he can produce can disprove the testimony of the Christian who has seen, he can only assert his unbelief, which proves nothing, though thousands do it.

The testimony of one reputable witness, however, who avers that he knows because he has seen, is of great worth, and where many testify to the same thing, the fact becomes established, whether the multitude accept it or not.

The holy scripture is not the product of a single mind. The contents of the Bible were not written by one hand, but by many. It does not deal with a single dispensation or period of time, but covers the world's history, and the dealings of the Father with the inhabitants of the earth, from the creation to the present, for men not only wrote their own observations and experiences, but by the spirit of revelation, and gift of prophecy, foretold the future with such accuracy that only one who is determined to not believe can be left in doubt. To some of the truths bequeathed to us by the scripture, and attested by men of God, I wish briefly to refer.

One thing about the scriptures, which struck me with great force, when I began to study and understand them, is the fact that the word of the Lord never comes to us as an opinion, no attempt is made to support it by argument, it comes as a definite, abstract statement of fact. "In the beginning God created the heavens and the earth. So God

created man in his own image, in the image of God created he him, male and female created he them." So it is from the first words in the Bible to the last, the works of the Father are declared as facts, not theories.

The words of the Redeemer, which I read before beginning my remarks, declare definitely that the hour is coming when all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. In corroboration of this doctrine permit me to read from the words of Mormon, as he contemplated the slain of his people: "O, ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen? But behold ye are gone and my sorrows cannot bring your return, and the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption must soon become incorruptible bodies, and then ye must stand before the judgment seat of Christ to be judged according to your works. And if it so be that ye are righteous then are ye blessed with your fathers who have gone before you" (Mormon 6:19-21).

This doctrine of the universal resurrection of the dead is taught by Isaiah, Jeremiah, Daniel and other of the prophets. That the dead will live again must be admitted by every believer in the Bible.

Just as definite as is the doctrine of the resurrection, is the fact that all who participate in it must appear before the bar of God to be judged according to the deeds done in the body.

Paul, writing to the Corinthian Saints, said: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:19-22).

In that remarkable revelation, given by Christ to the Apostle John, on the Isle of Patmos, which he sent and signified by his angel, we read: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Revelation 20:12, 13).

The scripture which I have quoted makes clear two vital points of doctrine connected with this subject, that as in Adam all die so in Christ all are made alive through the resurrection, and that the personality of the individual persists after death, otherwise how could he be responsible for the deeds done in the body?

The two outstanding attributes of God are justice and mercy. How can I in justice be held responsible for the transgressions of another or rewarded for his righteousness? No; I must answer for myself, just as you must answer for yourself; so my personality must persist, I must be the same man, my future life inseparably connected with this life.

We are told that upon a certain occasion Jesus took Peter, and James, and John, and went into a mountain to pray and behold there talked with him two men, which were Moses and Elias (Matt. 17:1-4). These men were seen of the apostles who bore record of their presence, which was so real that Peter suggested that three tabernacles be constructed, one for Jesus, and one each for Moses and Elias. Moses lived 1500 years before Christ, and Elias, if we are to identify him with the Elijah of the Bible, 1000 years before; one instance from the many where some one came back to tell.

The revelation given to John, on the Isle of Patmos, from which I have quoted was delivered by a heavenly messenger, and when John would have bowed down to worship him he was forbidden, the messenger declaring that he was one of his fellow servants, one of the prophets who kept the commandments of the book (Revelation 22:8-9).

Of greater importance to us, because we are more directly affected by it, is the appearance of men, who long since lived and died, in the present dispensation. Let Joseph Smith tell the story in his own simple language. It should be remembered that at the time the first of these manifestations were given, Joseph Smith was a simple country boy, not yet fifteen years old, and incapable, even if he had so desired, to conceive of or execute a great fraud or deception. He simply desired to do his duty to God, and the great confusion among sectarian churches left him in doubt as to which denomination he should identify himself with. He went to

the Lord for wisdom, with the following result:

In accordance with this, my determination, to ask God, I retired to the woods to make the attempt. * * * Having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But by exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended until it gradually fell upon me.

It no sooner appeared than I found myself delivered from the enemy which had me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my beloved Son, hear him!

Three years later, and after he had retired for the night, Joseph Smith says:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was brighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a robe of most exquisite whiteness. It was a whiteness beyond any-

thing earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also a little above the wrists, so also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

Six years after the above incident the following is related by Joseph Smith:

Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me. We still continued the work of translation, when, in the ensuing month of May (1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying: "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaraon, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never again be taken from

the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger who visited us on this occasion and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament.

Many other instances might be cited where men who lived long ago have returned to the earth and communicated the will of the Lord to his servants here. If this be true, and it is, why should we be in doubt regarding the immortality of man, or his resurrection as a material being, with a body of flesh and bone, as he now has, but a body cleansed and purified, no longer subject to the pain, suffering and final death with which mortality is burdened.

If we had no other evidence the life of the Redeemer is sufficient to settle this question forever. Jesus was the Son of God, the Redeemer of the world. He came for the very purpose of making clear to us this mystery of human life. Born as we are born, he lived, labored and loved much as we do, except that the power of God, love, charity, patience, self sacrifice, those Godlike characteristics which were his birth-right, were manifest in his life as they never have been, and never will be, in any other human being. Finally, when his work was finished, he died, very much as we would have died under similar circumstances. Up to this point the great mission which he came to perform was but little understood, but when on that Easter Sunday morning he arose from the tomb, with a glorified body, the sting of death was made sweet, the victory of the grave was turned to defeat, for he made the resurrection of the whole human family not only possible, but

a fact, whether they accepted him or not.

His disciples doubted, and when he appeared to them they were terrified, supposing that they saw a spirit, for like some of us they could not understand that one who had lived and died, could live again, and Jesus said to them: "Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). It was the same Christ, with the same body, but glorified, who stood before them. Why should we be in doubt regarding the future status of the souls of men? I bear witness to you that just as Christ was raised from the dead, with a material body which his disciples saw and felt, just as he will appear to the Jews with the prints of the nails in his hands and feet, and the spear wound in his side, so is it the design of God that every one of us shall be raised from the dead with material, but not mortal bodies.

The sea will give up the dead which are in it, the battle fields of France will give up the dead who are interred in them. Every mother who has lost a son, every kinsman who has lost a relative, will receive them back again through faith in the Lord Jesus Christ, and the associations, the covenants, the bonds of love which bound us together in this life will be renewed and continue with us through the endless ages of eternity.

I love the gospel because of this hope which has come to me. I live in anticipation of reunion with those I love after death. I want no heaven away from my own, but to be with my father and mother, my children and kindred, with you my

brethren and sisters, with whom I have labored and borne the burdens of this mortal life, and I know that my desire will be realized if I am true to the covenants which I have made with the Lord and my fellow men.

I wanted to bear this testimony, hoping that it may bring comfort to all who are separated from those they love by death. It is only for a little season. The graves will be opened, and the dead will come forth to answer for the deeds done in the body. God help us to live righteous lives, that we may be worthy of eternal life, through faith in Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I am forcibly reminded of the saying of the Savior about the rich man, who concluded that he had so much in the world that he could well rest content, and take his ease. The Savior said:

The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

I cannot refrain from mentioning the truth that was enunciated thousands of years ago: "The fool hath said in his heart, There is no God," and therefore no hereafter. "They are corrupt, they have

done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

I trust we are beyond and above this dreadful condition, and that we do know that our Redeemer lives, and that we have put on Christ, and have adopted his glorious plan of redemption and salvation and exaltation beyond the grave.

The choir sang the anthem: "God is our refuge," and conference adjourned until 2 p. m.

Prayer by Elder David H. Cannon, of St. George.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 o'clock a. m., presided over by Elder Joseph W. McMurrin, of the First Council of Seventy.

Singing and music were furnished by the combined choirs of Granite stake, Professor Evan Stephens, conductor.

The choir sang: "Guide us, O thou great Jehovah."

Prayer was offered by Elder Milando Pratt.

Singing: "Rouse, O ye mortals."

ELDER HUGH J. CANNON.

(President of the Liberty Stake of Zion)

My brethren and sisters, I earnestly solicit an interest in your faith

and prayers during the short time I shall endeavor to speak to you. The task of speaking is one of the difficult tasks which I have to perform in my ecclesiastical work. I love to work in the Church, love to go out as a ward teacher, and to labor as best I can among the Latter-day Saints, but whenever a call similar to this comes to me, I feel that it is utterly impossible for me, unless the Lord will listen to my prayers and the prayers of those who listen to me, to say anything which will be of benefit to the people. And when I realize that the hundreds of people who are here this morning have come many miles, some of them, to hear the word of the Lord, I am filled with fear and trembling.

I have learned this, however, in my experience, that the soul that hungers and thirsts after righteousness is always satisfied, and you, my brethren and sisters, who have come here with that spirit, with the desire to be renewed in your faith, to be built up and encouraged in your efforts to serve the Almighty, will receive that for which you came. That promise has been made by the Almighty, and is manifest so often that no argument is necessary to convince the Latter-day Saints of its truthfulness.

I was impressed this morning by the prayer which was offered, first by the choir and this congregation, and then by our worthy brother, Milando Pratt. I am sure those of you who entered into the spirit of the hymn which was sung realize that we were offering a united prayer to the Almighty for our selves and for the world. I shall take the liberty of reading the last verse of the hymn which was sung:

"When the earth begins to tremble,
Bid our fearful thoughts be still.
When thy judgments spread destructions,
Keep us safe on Zion's Hill."

I can think of no more proper prayer to be offered to the Almighty this morning by the Latter-day Saints than the prayer contained in this hymn. Certainly the earth is beginning to tremble and the destructions and the judgments of the Lord are spreading in the earth, and it seems a very fitting prayer that the Latter-day Saints should offer that we may keep safe on Zion's hill.

In the midst of all these fearful things that are happening in the world today, the Latter-day Saints have occasion to look forward with calmness and patience and faith to the future. More than any other people in the world today, we know that the Lord, the Almighty, the Creator of this universe, is guiding and directing the affairs of the world. These things have been predicted. A great many of you brethren have been out in the world and have preached that the very things which are now happening should occur unless the world would repent and turn a listening ear to the gospel of peace, the gospel of salvation, which the Almighty in his goodness has restored. We have been preaching these things for many years. Many hundreds and thousands of the elders have borne this testimony to the world, and now we are permitted to see the fulfilment of the message, the prediction which it was our duty to deliver to the world. But we, the Latter-day Saints, have no occasion to fear, unless our own lives need looking into.

I was impressed with the thought expressed by President Joseph F. Smith, I think that it was in the June conference, Young Men's and Young Ladies' conference, though of that I am not absolutely sure. He made a statement to this effect. Many people are fearful, and I am asked frequently what is going to be the outcome of the terrible occurrences which we see in the world today. He said: "the only thing I have to do, and the only thing the Latter-day Saints have to do is to live their religion, to serve the Lord in the proper spirit, and all will be well with them." I had been a little pessimistic up to that moment, had been a little fearful as to the final outcome of this terrible struggle, not that I felt it affected us particularly, but I looked on the dark side of the situation, and I felt that I had occasion to thank the Lord that I heard the testimony of the prophet of the Almighty on this subject, and no fear has been in my heart from that day to this, except the fear that we may not be able to so order our lives that we can claim the protection and the blessings of our Father in heaven.

I know that the hand of the Lord is over this people. I know that if we will pray to him as Latter-day Saints know how to pray, the prayer that this hymn contains, "when the earth begins to tremble," we have no need to fear. If we will observe the laws and the commandments which the Almighty has given us, if we will be prayerful and humble, the Almighty must surely "keep us safe on Zion's hill." Did you ever think of the power and the confidence that prayer gives to people. We, I believe, are strong as ordinary mortals are. The Latter-day Saints have as much

physical strength and moral courage as any people in the world. We are just as able to meet difficulties and hardships and trials as any people that lives on the face of the earth, and in addition to that we have the reserve strength, the power which comes from faith in the Almighty, the assurance that we can go to him in the hour of distress, lay our burdens upon him and know that we will be relieved. Did you ever stop to think what a source of power and strength such faith will give to a people? That is the only thing that enabled the people to cross the plains and come into this country, forbidding and desolate as it was at that time; but they knew the Lord was with them, and you cannot whip a people, you cannot conquer a people that has that unconquerable faith, because when disaster overtakes them, they acknowledge the hand of the Lord in it, possibly feeling that it has been brought upon themselves by their own misconduct. But they go to the Lord in humility and pray for strength to bear their burdens manfully and courageously; as in times of prosperity, they thank the Lord for the blessings they enjoy. You cannot conquer a people with that sort of feeling. It is utterly, absolutely impossible. So I repeat, the Latter-day Saints can look to the future, if they will only order their lives in accordance with the principles of salvation which have been revealed, with absolute confidence, with the assurance that all will come out well.

Our hearts naturally go out to our fellow men who are suffering, those who are hungry and cold, those who are suffering mentally because of the loss of their homes or their dear ones. We can sym-

pathize with them. We can shed tears of sympathy for our fellow men, but that feeling does not necessarily have to be mingled with fear for ourselves. I think we should pray for the world, for those who are in distress.

This thing touches me, I believe, as closely as anybody. For six years I labored among the German people. I have had them give me their last crust of bread. I have had them give me their bed, and make a couch for themselves on the floor, or sit up in a chair, not that I was willing to take these things from them, but they felt that I and my companions were messengers of the Almighty, and they felt honored to do these things for us. I have advised the Saints in Germany, time and time again, as have all the other missionaries who have labored there, to be loyal to their country, to be loyal to their nation; and now see the situation! Your boys and mine are going out and trying to take their lives, and very properly so; that is, I mean, when I say properly, we cannot do anything else! We have got to be loyal to the United States. But a person who has received at the hands of the German people, the poor Latter-day Saints and the honest investigators in that land, the blessings and courtesies which have come to him from them, cannot help but feel sorrowful and downcast in his heart when he sees the sufferings that are coming upon them.

I pray the Almighty to lighten the burden of the honest-hearted people in the world. I pray that the Lord will give success to the armies of the United States and the Allies, that this thing may be ter-

minated, speedily and properly. I pray that the spirit of faith and prayer may rest upon the body of the Latter-day Saints, that we may grow in grace and in faith, with the assurance that God lives, ever burning in our hearts, and become stronger from day to day, that we may all know, every Latter-day Saint, that the Almighty stands at the helm, and that he is directing this work, and that he will make it triumph in the earth, because he has promised to do so. That these blessings may be ours, I ask in the name of Jesus. Amen.

ELDER WILLIAM H. RICHARDS

(President of the Malad Stake of Zion.)

My dear brethren and sisters, I feel somewhat like Brother Cannon said he felt. I do not know any other position in the Church that is as difficult for me to occupy as this; but he has had a little the advantage of me—he has had the opportunity of going out to preach the gospel to the world. That opportunity I have never had yet; and for that reason, I have always shunned as much as possible standing before the people to teach the principles of eternal truth.

It is not because I have feared in my heart, or anything of that kind, to bear my testimony. I do not know of an opportunity that I ever had that I did not always bear my testimony to the truthfulness of this work. My labor has been at home, though I often wonder in my own mind what the brethren have seen in me to put me in the positions that I have occupied. They have generally been presiding positions, and I have always taken advantage

of the fact and induced the others to do the work. I tried as hard as I possibly could to get one of my counselors to take my place today, because he is able; and I depend upon my counselors to a great extent in preaching the gospel in our stake.

I do rejoice, my brethren and sisters, in the principles of the gospel. I rejoice in the testimony that the Lord has given me of the divinity of this work. There has never been a doubt in my mind that I can remember with regard to the divinity of the work that the Lord has established for the salvation of his children here upon the earth; and I have never been in a place in my life where I have been afraid to bear that testimony. I have had the opportunity to go amongst people who are not members of our Church, and labor amongst them in different ways, and I do not know of a day when the opportunity ever came when I was afraid in bearing my testimony to them that I know that the gospel is true; and in talking with a great many of them I have often thought within my own mind, that if I could explain the gospel as it appears to my mind, that I could convert anybody in the world. Those are the thoughts that generally come to me whenever contemplating upon the principles of eternal truth that our Father in heaven has revealed in this day.

When we take into consideration, my brethren and sisters, the way that this Church came into existence, the youth of the Prophet Joseph Smith, and his illiteracy as far as the learning of the world is concerned—and then for him to bring forth such a great and marvelous work as has been brought

forth—it seems to me that any man that will contemplate those things will have to come to the conclusion that this indeed is the work of God, and that the Prophet Joseph Smith must have been assisted by some power higher than man's.

In the very early rise of the Church, my brethren and sisters, the revelation was given through the Prophet Joseph Smith to the Church that a great and a marvelous work was about to come forth among the children of men. We today have lived to see that great and marvelous work come forth, and today we can all testify that that prophecy which the Prophet made, that revelation which was given through him by our Father in heaven, has been literally fulfilled. The Church today is a great and marvelous work in the eyes of the people, and we all notice that, as the Savior said, "The leaven of the gospel will leaven the whole lump"—that it might be compared to a woman placing leaven in three measures of flour, and that it would leaven the whole lump. Now, I believe that is the condition, today. The world is looking upon the gospel, and is adopting a great many of its principles, while it does not recognize them as coming from the Church of Jesus Christ of Latter-day Saints.

The quotation that was made by Brother Ballard yesterday, from the speech of John D. Rockefeller, Jr., looks to me like a criterion to go by. He is looking forward to a church which a great many of the wise men of the world are looking forward to—a new church to come forth that will better prepare the people for an exaltation in the kingdom of God. It seems to me

that they do not need to look further than the valleys of the mountains, amongst the Latter-day Saints. I believe that in this Church everything necessary for the salvation of the human family is contained. I do not know of anything that we can think of that would be of benefit to us, as the children of our Father in heaven, upon the earth, but what is incorporated in the Church of Jesus Christ of Latter-day Saints. My testimony is strong as far as that is concerned. I have labored in the Church from the time I was quite a young boy. I have been continually in positions in this Church, and my testimony has grown strong. I know, beyond any doubt whatever, that this is the work of God, that we are engaged in a work that will save and exalt us in the kingdom of our Father in heaven if we will do our part.

* But the question in my mind always is, as I say to our people, the only question that should be in our minds should be whether we are doing our part or not—whether we are standing in holy places as we have been commanded by our Father in heaven, when the judgments referred to by our Father are being poured out upon the children of men. Our Father in heaven has warned us of these things. I was talking to a friend yesterday, and I said, “These things should not stun us very hard, because we have been looking forward for them; the prophets all the way along the line have declared that these things would take place, and that the only way of escape from them is by yielding obedience to the principles of eternal truth, which our Father in heaven has revealed for men, re-

quiring them to turn from their sins, and serve God, and keep his commandments.”

We realize, as a people, that if we could persuade the nations of the earth to accept the principles of the gospel, and turn from the errors of their ways, that these judgments would be averted. At least, we have instances of this kind on record. When Jonah was sent to Nineveh to declare unto the people that unless they repented of their sins and turned from the error of their ways, that that great city would be destroyed, we all remember how Jonah feared to go there, and he felt in his heart that possibly those things would not take place. But he had to go, and the people listened to his instructions, turned from the error of their ways, and escaped that great judgment. We are told that they repented in sackcloth and ashes. I said that that would save the world today.

I have no doubt in my mind at all, but that if the nations of the earth would turn from the error of their ways and seek to serve God and keep his commandments, that those judgments which are now poured out would be avoided. I remember talking with one of the wisest of men, as far as the learning of the world is concerned, time and time again. His parents came from the old country for the gospel's sake. He had become somewhat skeptical in regard to the principles of the gospel, and a short time ago I was talking to him with regard to them, and he declared to me: “I did not believe that any such a war could take place.” I said to him: “You people who are so wise in the things of the world did not believe that those things would

take place, but those who are foolish enough to believe in the prophecies of the prophets and the things that they told us, they told you right along all the time that these things would come." In order to get out of it, he said, "Wars generally come every forty or fifty years, anyhow." And I said, "You wise men of the world were going to prevent them—they never could happen again."

These things are testimonies to us that we are engaged in the work of the Lord, and I pray God to bless us each and every one, that we may do our part, as far as we possibly can, to get the people to stand in holy places, that we may avoid the judgments which the Lord is pouring out upon the people. May God bless us to this end, I ask in the name of Jesus Christ. Amen.

A duet, entitled, "The morning breaks, the shadows flee," was sung by Noall Pratt, and Professor Evan Stephens.

ELDER REY L. PRATT.

(President of the Mexican Mission.)

Brethren and sisters, the feeling that has been uppermost in my mind since the opening of this conference, has been that of gratitude and thankfulness to the Lord for his many blessings unto us as a people. I feel very thankful this morning to have the privilege of standing before you and of bearing my testimony concerning the divinity of the work that we are engaged in. I am thankful to the Lord for the instructions, counsel and admonitions that we have received throughout the conference

thus far, and I feel especially thankful to the Lord that we have such noble and inspired men to guide and teach us. I am thankful to the Lord that the gospel, with all of the powers and authority that have ever pertained to it in any time of the world's history, is here with us today. I am thankful for the life of our beloved President, Joseph F. Smith, and that the Lord has abundantly strengthened him and blessed him thus far during this conference. And I feel that our hearts should go out in faith and prayer to the Lord to strengthen him and heal him wherein he is afflicted, and grant that he may live yet many years to be our leader and the mouthpiece of the Lord unto his people.

We are living in a momentous time. We are living in the times, as has been stated here this morning, of the fulfilment of the promises and prophecies of the Lord. As has been intimated, we the elders of the Church who have been called into the mission field, have for many years quoted these prophecies and called upon the people of the earth to repent of their sins if they wished to avert the calamities that the Lord had predicted would be poured down upon the people in the event that they continued in their wickedness. I thank the Lord that there are thousands of people among the nations of the earth whose hearts have been touched and who have listened to the testimonies of the elders, have investigated the principles of the gospel, repented of their sins and gathered out, and who are today striving to live in harmony with the teachings of the gospel of the Lord Jesus Christ. There are many

thousands of people in the world yet who are investigating, who have not yet received the gospel, that I think will do so, and I quite agree with what has been said at some of the sessions of the conference that we are attending, that there is quite a general spirit of investigation, of humility, of prayer coming over the nations of the earth and the peoples therein, and I feel that many will be touched in their hearts and many will cry, who have not yet done so, to the elders of the Church, just as the multitudes cried to Peter and his brethren in times of old, "Men and brethren, what shall we do?" And the only answer that can be given them is the one that was given by Peter to the multitudes on the occasion to which I refer, when he said: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins." That is the message of "Mormonism" to the world today, the message of faith in God, a God in whose image we are made. And to repent of our sins, not with the repentance that it is needful to repent of tomorrow, in that we turn again to our sins, but the absolute forsaking of sin and turning to a righteous life. Baptism is essential on our behalf that we may be washed clean and be made pure and receive a remission of our sins, and through that door, enter into the kingdom of our Father in heaven; and the promise that was made of old stands good today, that all those who do so would receive the gift of the Holy Ghost. This, I testify to you is a reality. I have seen its influence come upon many people in the world, and their lives, through its influence, have been fortified against evil and they have

been able to withstand persecution, overcome temptation, and live, even in the midst of Babylon, the lives of Latter-day Saints.

We are living in a time predicted of old. If you will refer to the 24th chapter of Matthew, you will observe in the words of our Savior, some of the signs that should come unto the world that would indicate his second coming was close at hand. I shall not refer to them all, but wish to call your attention to this particular sign that he gave, and that when there should be wars, and during a time such as we see at the present time, with pestilence and earthquakes and destruction in different parts of the world, that many should rise up in the name of the Lord, some even claiming to be the Savior of the world, and that many false prophets should arise, and that they should deceive many. Now, brethren and sisters, we encounter, as we travel through the world, people who will quote this scripture to us and claim that our prophets, those whom we claim to be prophets raised up and endowed with power in these last days to organize the Church and establish the gospel in the earth, are those who are the false prophets of whom the people are warned to beware. But, prior to that time, the Savior gave to the people a key by which they might know as to the divinity of a prophet, and he warned them to "beware of wolves in sheep's clothing," and he said, "By their fruits shall ye know them."

Now, our prophet has warned us during this conference, along certain lines. He spoke concerning the Word of Wisdom. I should like to read to you today that prophecy, or that word of the Lord as it

came through the Prophet Joseph Smith, eighty-five years ago. I call attention to the fact that scientific research and the scientists of the earth have never from that day to this, found one thing concerning the laws of health and those things that were good and those that were not good for man, that has contradicted, in any sense, the word of the Lord in the Word of Wisdom. On the other hand, we find nations who are steeped in the vices condemned in this scripture, and peoples who thought that they could not live without partaking of these things, that have universally risen up and condemned the very things that they upheld before, and that, in accordance with this scripture as revealed to us through the prophet of the Lord.

If this were all that we had, and it is not, for we have very much more that corroborates the fact that Joseph Smith was inspired of God; but if this were all, we might very justly lay claim to the fact that Joseph Smith was a prophet of God. I shall read this Word of Wisdom:

1. A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and church: and also the saints of Zion.

2. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

3. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4. Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days. I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7. And, again, strong drinks are not for the belly, but for the washing of your bodies.

8. And again, tobacco is no for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9. And again, hot drinks are not for the body or belly.

10. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

12. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving: nevertheless they are to be used sparingly:

13. And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

14. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth:

15. And these hath God made for the use of man only in times of famine and excess of hunger.

16. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

17. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

18. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

19. And shall find wisdom, and

great treasures of knowledge even hidden treasures:

20. And shall run and not be weary, and shall walk and not faint:

21. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Now, brethren and sisters, we know that we are taught not to drink strong drinks. We know that in our nation, many of the states have become "dry" because they have become convinced of the fact that this is truth and that strong drinks are not good for man. Our navy abolished strong drinks because it increased the strength and efficiency of our sailors to be without liquor. At the time this revelation was given it was thought that men could not fight without their measure of grog; also the best scientific research in the country has demonstrated beyond a doubt, the fact that the use of tobacco is injurious to all those who participate in its use. We find that science has shown in corroboration of this revelation that much meat is detrimental to the human system, particularly if used in time of heat. We have found not only this, but we are today curtailing the appetites of the people at home that we might send wheat abroad to our allies and soldiers for the world has discovered that the best grain for the use of man, where men are put to the severest test, is the grain that the Lord revealed to Joseph Smith as the grain designed for the use of man. There were experiments made in the early stages of the war with different grains, and I read an article wherein it stated that wheat was demonstrated to be superior as a food to any other

grain, under the trying circumstances that men are put to in the trenches and in the battles of Europe. These things should make us think—they are in accord with the words of the Prophet whom the Lord has raised up in these last days, and I bear you my testimony that he was a prophet of the Lord, and we should follow his counsel and his admonition. And now, if he was a prophet of the Lord, the one that stands at the head of the Church today is just as much so as he was.

We are facing a critical condition in the world's history. There is a scarcity of food. There is hunger. There is starvation in the world. Thousands of people who are not of this Nation but are of other nations are starving to death today. They need food, and the prophet of the Lord has told us that it is our duty to raise food, to raise grain, to conserve our resources. This is just as much the word of the Lord to Israel today as is the prophecy that I have read concerning the Word of Wisdom. One of the things that makes me so thankful today, brethren and sisters, is to see your full faces, showing you are well nourished and contented, that you are not in want, for very recently, in fact for three months during this past winter I have been traveling in the land to the south of us, even in the land of Mexico, and there I have seen the effects of war. The people in Mexico, not one or two or three or several hundred or thousand, but thousands of people there today are nearly starved to death as a result of the war that has existed in that land for seven years. It is not due to the fact that Mexico is non-pro-

ductive. It is not due to the fact that the people, as is generally considered or thought, would rather fight than work, but due to the fact that conditions have not been such that they have been able to till the soil and raise crops. An embargo has been placed against any food exportation into Mexico. And as I traveled down into that country, I saw thousands of people come to the side of the train at places where we stopped, and beg for anything that would appease the pangs of hunger, and I think I can sense more fully than I have heretofore, what is going on in Europe when we hear of the sufferings of the Belgians, the Serbians, the Roumanians, and other peoples over there, and I imagine that I can see them today, just as I saw the little Mexican children, starving to death.

You cannot conceive of it, even if I told you. Mothers with clothes ragged and torn, their own flesh drawn to the bone, holding little children, reduced to mere skeletons, their heads wobbling, scarce held up by an almost bare spinal column. Many of them die daily. One old man came to me whom I knew four and a half years ago. He was reduced almost to a skeleton. He said, "I am near starvation, and need help." And as he sat before me, he said, "Brother Pratt, you don't know what it is to be hungry." I believed him. I believe you don't know what it is to be hungry. My little children don't know what it is to be hungry. Thank the Lord, they have ravenous appetites. I have, you have, but we don't know what hunger is until hunger pinches the flesh off our bones.

I was thankful the night I came home from Mexico. I have eight

little children where I live, and every one was glad to see me. They piled all over me, and I sat there and loved them and kissed them, and thanked God that their little faces were full; and I pray to God that the war may never bring to us the suffering and starvation that has come to that people in Mexico and to other peoples of the world. And I want to tell you the way we can avert it. The way we can avert it is to live as the Prophet of the Lord has told us to live. We want to get behind this; we want to raise breadstuffs, we want to raise wheat; we want to raise beets for sugar; we want to curtail our appetites in things that do not count. We want to buy War Savings stamps and Liberty Bonds. We want to save and provide our soldiers who have gone abroad to fight for liberty, and give them that which they must have to live. That is why we are doing these things.

The Lord has said that this is a land of promise, a land blessed above all other lands upon the face of the earth, and he has given great and marvelous promises to those whom he has brought here; and he said we should have peace if we would do certain things. I want to tell you, if we want to have what is coming to us as the people of the Lord, if we want to be blessed as we always have been and are, if we want to have our children around us at night full and rosy, we must live the gospel of Jesus Christ.

I thank the Lord that the great Nation, the United States, is waking up in vital things. I thank the Lord that they are curtailing the use of intoxicating liquor. I thank the Lord for the prospect of nationwide prohibition. I thank the Lord

for the noble work that the departments of this government are doing in regard to curtailing vice in the vicinity of our great cantonments, inasmuch as the boys don't restrain themselves of their own volition. They are making of the men of this nation a virtuous army, and they are striving to curtail and keep within the commandments of the Lord, and make us a people that will conserve this land to us as the most blessed land in all the world.

I don't want to trespass upon your time, but I wish to read to you in conclusion, the word of the Lord, as it came to the brother of Jared, concerning this land, when he came here so many years ago, and the Lord showed to him how he might dwell here in peace and contentment and happiness:

And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity:

For behold, this is a land which is choice above all other lands: wherefore he that doth possess it shall serve God, or shall be swept off: for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

And in passing I will say that the Jaredite people forsook this counsel and brought down the wrath of God upon this land, and were absolutely and utterly wiped off the face of the land because of their iniquity, and such was the case in regard to the Nephite people. They, too, because of their iniquity, even though they had the prophets of the Lord to teach them to the very last and to call them to repentance, became so ripened in iniquity that the Lord fulfilled his word and wiped them off the face of the land. It should be a warning to us.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

Now, we have this as a standing promise, and I am sure that as long as the people of this land preserve their virtue and integrity, this land shall be free from all other nations of the earth. We need have no fear from Germany other than the fear that naturally creeps into our hearts at having our sons killed at their hands over there; but as far as their invading America and coming over to rule over this land, it shall never be, so long as we acknowledge the hand of the Lord and his Son Jesus Christ, or so long as we serve the God who rules over these nations. Is it worth the while? is it worth the price? Would you like to see come to you and yours what has come to the Belgians, the French, the Serbians, the Roumanians, and all those who have been overrun by the power of a tyrannical autocracy? I do not

condemn the German people individually; but I condemn the spirit that is the curse of the world today, and that would enslave all the inhabitants of the earth. I would rather give my body and my son's body and my race than to see them dominate and come over here and usurp our rights and tyrannize over us; but I would rather avert it by the simple means the Lord has given us, even that of living according to the commandments of the Lord. His commandments are today to abstain from evil, to produce food, and to raise that which is necessary to maintain life. Let us hearken to the words of the Lord, and let us go hence and carry to the people these instructions. Let us be Latter-day Saints, and live each day in harmony with the will of the Lord as it is made manifest to us.

In conclusion, I testify to you that I know that God lives. I know that his Son Jesus Christ came to the world in very deed, and is the Redeemer of the world. I know that Joseph Smith received a visitation from them, and later from Peter, James and John, and received the authority to establish the Lord's work in these last days. I know that those who have succeeded him in the First Presidency of the Church have held the same authority, and I testify to you that I know that Joseph F. Smith, who stands at the head of the Church today, is the mouthpiece of God to all the peoples of the earth. May the Lord bless us, is my prayer, in the name of Jesus Christ. Amen.

A song, entitled, "The Pioneer," was sung by Don C. Priestly, the singing being preceded by an ex-

planation given by Professor Evan Stephens, who said:

"I know it is unusual to make explanations before singing a song; but I feel that you will get more benefit if I say a word about this one. It is an attempt to represent the feelings of President Brigham Young, when he first looked upon this beautiful valley where we are now making our homes. The first portion is to represent him when he looked out upon the valley; the second, the thoughts of the trials which they had passed through; and the third, the culmination, centers around the idea expressed when he said, 'This is the place!'"

ELDER JOSEPH R. MURDOCK.

(President of the Wasatch Stake of Zion)

My brethren and sisters, I feel with all my heart that the prayer which was offered at the opening of these services has been literally fulfilled, wherein Brother Pratt expressed the thought that we had met here to have our spiritual faith renewed, and to be strengthened in the gospel of Christ. I feel that that has been a condition that has existed on this occasion, and I believe it exists because those who are assembled here have asked of our Father in their hearts that it should be, and he has promised us from the earliest existence of this Church that those who ask shall receive, those who knock, it shall be opened unto them. He that lacketh wisdom, we learn from the testimony and the experience of the Prophet Joseph Smith, in the words of James, Let him ask of God, who giveth liberally to all men, and it shall be given. And God has poured out his

Spirit upon us in testimony and in prophecy upon this occasion, which must be truly gratifying to the heart of every Latter-day Saint who has listened to it. It has caused, no doubt, in many instances, our hearts to go out in sympathy for the sufferings of those throughout the world who have not, and whose parents have not, accepted the gospel, and for the tribulations and sorrow that come to them. It makes it even grievous for us to bear and consider. It reminds me of one of the sayings of the Savior, wherein he said: "How oft would I have gathered you as a hen gathereth her chickens, but ye would not." Is that not the testimony that could be borne by our elders who have gone into the south country (Mexico), as Brother Pratt has explained, and into the foreign countries across the sea, and preached to them the humble doctrine of Jesus Christ, of faith, repentance, humility, and of serving God and keeping his commandments? But through the pride of their hearts they have rejected the counsel of God against themselves, and now they suffer the consequences. Our hearts freely go out in sympathy for them, and if we could, we would do all that lies in our power to help them, and there is yet a chance to help them.

The Savior, when he was asked by his disciples at Jerusalem, when he was speaking of the destruction of the temple and of his second coming, or what I think is termed the end of the world, said that such tribulations, speaking of his coming, shall be as never was before or never shall be. And do we not find that the testimony of all writers and historians, acquainted with the

history of the world, is that such tribulations never did exist before as are existing at the present time? And where is the remedy? The Lord has said that if it were not for the elect, no flesh would be saved, and if the Latter-day Saints are not the elect the doctrine which they preach is not the doctrine of Christ. They are nowhere else to be found upon the whole face of the earth; and if we are the elect, and for our sake, they may be saved of their sufferings. Is it not our duty in great faith and prayer to call upon God the eternal Father, that he will overrule the destinies of nations to the end that the righteous may be saved, that the sins of the fathers may not be extended many generations upon their children, and that their children may be saved from these terrible conditions existing almost throughout the whole world?

And here is a mission for us, my brethren and sisters. It is for us to importune the Almighty in faith and in prayer for their sakes and for our own sake, that we may be the elect, that we may have power to approach our heavenly Father in great faith and humility.

I am wondering, when I think of that, how can we approach the Almighty in faith, if we are disregarding his commandments, if we are still using a little tea and a little coffee, and a little alcoholic drinks, and other things which God has forbidden us to use? How can we approach him in behalf of suffering humanity, if we have not put ourselves aright before our Father in heaven? It seems to me that this duty devolves upon us,—the duty of charity and love, which should not begin in Russia nor in Europe, nor

in Mexico, but in our own hearts, in our own homes, with our brethren and sisters, with our wives and children. It seems to me that as Latter-day Saints, as the elect in these mountains, we are to put our hearts truly in shape. What would be the result if this whole Nation were to observe the commandments which the Lord gave to the Prophet Joseph? And thanks be to the Lord we have been trained as a people for nearly a hundred years, in all that our great and good government would ask us to do, trained in doing the great things which our great government has now discovered are the proper things that we should observe and do, even to the contributing of our means for the purchase of thrift stamps, Liberty bonds and for every other purpose.

The Lord has trained us to contribute one-tenth of all we receive for humanity's sake, and if we have observed that doctrine well, and it has been truly implanted in our hearts, we will have very little trouble in adding on a little more along the same line, in addition to the payment of our tithes and our offerings.

I am wondering, my brethren and sisters, if we are keeping our covenants with our Father in heaven, if we are mindful of the responsibilities which we took upon ourselves in the waters of baptism, to be true to God and to keep his commandments! I am wondering if we take the time upon the Sabbath day to attend to our sacrament meetings, and testify to our Father in heaven through partaking of the emblems of the flesh and blood of his Only Begotten Son at the communion table, or if we prefer to stay at home. Have we the desire to take

upon us the name of Christ, and keep his commands, that his Spirit might be with us, that we might have faith when we call upon him in prayer that our prayers shall be answered?

Brethren and sisters, we are the elect, we who are gathered as the people of the Lord. We heard yesterday where the voice of God would be heard; that it would be among his elect, and not in Germany. What a fallacy in the ideas expressed by the German emperor that he is the vicegerent of God! God is not so radically inconsistent! There is no comparison between God's work here upon the earth, and the life of the Savior, and that of the Kaiser. Christ gave his whole time while he dwelt among men for saving humanity, even the weak, the sick, the afflicted, the old and the young. He said "Suffer little children to come unto me, for of such is the kingdom of heaven." That was the testimony of our Savior, in whose footsteps we are striving to follow. What a vast difference between that and the statement of the monster to his armies, to the effect: "Leave your mark when you go through the great cities, that you may strike terror to the inhabitants of the world, even to the extent of killing, crucifying women and children, soldiers, prisoners or any one, that terror may come into the hearts of the people! That the fear of the sword and of the aim of the Kaiser, (who falsely represents that he is a representative of the Almighty) might strike terror to the hearts of the people. Oh, what a difference from the spirit of the Savior, from the spirit of the Latter-day Saints, who have gone into the world and gathered

out the humble, the poor, the meek and those who are seeking after God. What a difference! Even those who have not received a testimony of the gospel as we have, it seems to me must see and believe. When this great work is finished which God is permitting to level down the nations and to bring them into a condition that the gospel truths will find lodgment in their hearts, even those who have not yet had faith to understand the divinity of the Prophet Joseph's mission ought to be able to see, from the conditions which surround them, where God is.

We are in the hands of the Almighty. It remains for you and for me to decide whether we will serve God or whether we will continue to satisfy the lusts of the flesh, our appetites and passions, disregarding the rights and the feelings of our brethren with whom we are associated; or whether we, like Joshua, will say in our hearts, "As for me and my house, we will serve the Lord." We will go home in a few days from this conference. We will remember what we have heard, no doubt, but will we put it into practice? If we do, we may be counted the most loyal citizens in this great government, a fact that is being witnessed and testified to by almost every requirement that is made at our hands. We believe the truth, which is as old as the everlasting hills, as old as the stars in heaven, that it is the right of the people to have equal rights one with another. These are principles for which the battles in heaven were fought, that men might enjoy their own agency, and come back to our heavenly Father on account of the desires in their hearts to do so, and

not because of the fear of the sword or the flame.

May God's blessings abound with us, and may we teach these principles to our children, and to those who are among us that have not received the truth; that charity and love and peace may prevail, and the love of God may extend from ocean to ocean, and from one end of the earth to the other; that the time may speedily come which the Savior taught us to pray for, when he said, thy will may be done on the earth as it is done in heaven, is my prayed in the name of Jesus Christ. Amen.

ELDER ROBERT D. YOUNG.

(President of the Sevier Stake of Zion)

I feel that of all the duties placed upon me from time to time, attempting to speak to a congregation of Saints is the most difficult.

I believe that the wonderful testimony borne by our beloved President Joseph F. Smith, at this conference has strengthened every person who heard it, which is true also of the strong and inspiring testimonies of the other brethren who have spoken.

We are indeed blessed to have such great men, inspired of God as they are, so let us appreciate them and heed their counsels.

In looking over the vast congregation of people assembled at this conference, and realizing the many blessings we enjoy through the gospel, I thought of the words of the Prophet Isaiah, which read some thing like this: God's ways are not man's ways, neither are his thoughts man's thoughts, for as the heavens are higher than the earth,

so are his ways than our ways, and his thoughts than our thoughts.

Elders have gone to the nations of the earth, calling the people to repentance, saying, in the Spirit of the gospel, Repent, O inhabitants of the earth. Many heeded the warning cry of the humble messengers of the Lord, and as a consequence they are here with their children and children's children, enjoying the blessings that they never could have received aside from the gospel of Jesus Christ. I believe many sense it more now than ever before. Here we are in this great land of America the best country in the world, and by God's guidance brought here as his people, to the safest spot of this great country, here to abide, during the world's crises. No doubt our hearts rejoice because we obeyed. But do we fully appreciate at all times these blessed privileges which the gospel affords us? If we do, is it manifest in our teaching to our children? As directed in the Revelation, do we teach them that Jesus is the Christ, the Son of the living God? If we are not doing this, we are told in the revelation that the condemnation for failure will rest on us parents.

It was not by chance that we came to these valleys of the mountains, but it was through the working of the well-defined plan of our heavenly Father, and we have been made prosperous, in order that we may do our duty in helping the poor, struggling peoples in the world?

I received a letter the other day from one of our boys who is now paymaster at one of the cantonments, and he said: "I know that you did not feel that I was doing my whole duty while at home, but

when I came out here and mixed with the world, and moved among those who belonged to other churches, and the men in the army, I began to think of the teachings that I received at my mother's knee. There are fifteen of us here, and the other day the officer asked me to call my companions together, line them up, as he would like to have our pictures." So the fifteen "Mormon" boys lined up to have their pictures taken. And the officer complimented them on being the cleanest, nicest lot of boys in the camp. He says further: "We went to where our people held their meetings, and you ought to have seen the tears roll down our cheeks when they sang the first song, one of the songs of Zion. The tears rolled down our cheeks, and our hearts just swelled with appreciation. Oh, I have heard you at home say, people would get that hunger, not for bread; thirst, not for water, but for the word of the Lord. We were hungry, we were thirsty—starving for the word of the Lord from his servants."

When I read the letter I wondered if we do really our whole duty to our children, and do as the prophet of the Lord said we should do: observe home evening where we might gather our children around us, and teach them the plan of life and salvation, to keep themselves pure, brave and high-minded and unspotted from the sins of the world.

Brothers and sisters, the Lord has given us about eighty-eight years for preparatory work to prepare ourselves and our children for the time when it would become necessary for thousands of our boys and girls to stand side by side with the people of the world, many of

whom have not heard the gospel, and teach the truth by their clean, pure and sweet lives. I do not fear the dangers of war as I do men and women who place no value on the high standard of morality that we stand for as a people. O that we could impress upon the hearts of our children these everlasting truths that this is the Church of God, and there is no other, and that there is no hope of everlasting peace for this world outside of the gospel of Jesus Christ.

May God bless us. May we be able to appreciate our responsibilities and accomplish the duties resting upon us. May we not be classed with those of whom the Lord spoke: "He that putteth his hand to the plow and looketh back is not worthy of the kingdom of heaven." May we be valiant, so that when we sing the beautiful hymn, "We thank thee, O God, for a prophet," we may follow its counsel when he asks us to perform a duty, and go and do it without question. Then we would become a strength to the work in which we are engaged. May God bless us, is my prayer in the name of Jesus. Amen.

The combined choirs of Granite stake sang the anthem: "Christ is risen."

Benediction was pronounced by Elder Willard Larson Jones, President of the Moapa stake of Zion.

OUTDOOR MEETING.

An open air meeting was held at the front of the Bureau of Information Building, Elder Rulon S. Wells, of the First Council of Seventy, presiding.

The music was furnished by the Ensign Stake Male Chorus, Henry Giles, conductor, A. B. C. Ohlson, organist.

The chorus sang: "We are sowing."

Prayer was offered by Elder C. E. Dinwoodey.

The chorus and congregation sang: "The Spirit of God like a fire is burning."

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

Brethren and Sisters: I am pleased that I am privileged to join with you in the worship of the Lord on these historic grounds. Many years ago, when members of the Church emigrated from England to Utah in quite large numbers, Charles Dickens went to see a ship-load of the emigrants. He admitted that he went to bear testimony against them, but when he observed the good order, discipline, religious fervor, the excellent manner in which they were organized as a company for the voyage, the great English author, in a published account of his visit said, "Some remarkable influence had produced a remarkable result which other organizations have not been able to accomplish." Like the man who went to meeting to scoff, but remained to pray, Dickens went to criticise, but remained to praise.

When President Joseph F. Smith and his party visited the South, in November, 1914, the Mayor of Atlanta had a pleasant interview with them. The latter related to the President the favorable impressions he (the Mayor) received when he visited Utah. As he surveyed the

great work done in the west by the "Mormon" people in reclaiming the desert, establishing communities devoted to industry, orderly and law-abiding, as he viewed the comfortable homes, the fine school buildings and churches, the Atlanta executive said that he could not help but feel that surely a power higher and greater than human power was with the "Mormon" people.

You and I know what that "remarkable influence" is, brethren and sisters. It is the influence, the power of the gospel and the priesthood operating in our lives. "Now," said Jesus, "ye are clean through the word which I have spoken unto you." The resurrection does not cleanse the soul: it does not wash away sin: for the wicked shall come forth unto the resurrection of damnation. "But if we walk in the light, as he is in the light," said John, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7). The precious, atoning blood of Jesus Christ is applied to our sins by and through obedience to the principles and ordinances of the gospel. "We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

God has given unto us the Holy Priesthood, but the power of the priesthood is not exercised in the spirit of compulsion or coercion: it is exercised in brotherly kindness and charity, persuasion, service. In answer to an inquiry concerning his great and good influence with his

people, the Prophet Joseph is said to have replied: "I teach them correct principles, and they govern themselves."

The Savior impressed upon his apostles the spirit of service. "Whosoever," he said, "will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Mathew 20:26-28). King Benjamin taught his people wisdom when he said: "Learn that when ye are in the service of your fellow-beings ye are only in the service of your God" (Mosiah 2:17). Your sons, husbands and brothers on the bloody battlefields in France are in the service of their fellow-beings, and therefore in the service of their God. "The cause of human liberty," said the Prophet Joseph Smith, "is the cause of God." What a noble and sublime thought! We hold that Joseph Smith was one of the foremost exponents and champions of human liberty. Our soldier boys are fighting for the cause of human liberty. They are battling for a cause which God looks upon and approves.

We gather strength and comfort, my brethren and sisters, in contemplating the life of our Savior and the spirit in which he worked. He was "touched with the feeling of our infirmities," said Paul. The same apostle said that our Lord "was sent into the world that he by the grace of God should taste death for every man." He is the captain of our salvation "made perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffer-

ed; and being made perfect, he became the author of eternal salvation unto all them that obey him." We are perfected through suffering and fitted for entrance into eternal life. The man who has not suffered and sacrificed for the right has not accomplished much for the uplift of humanity.

Jesus "was in all points tempted like we are, yet without sin." Not to yield to temptation, but to resist and overcome it is a glorious victory. We are prone to think that we have temptations and struggles which others have not, but Paul says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptations also make a way to escape, that ye may be able to bear it" (I. Cor. 10: 13).

We grow great in giving. It is not what we receive which makes us great, but it is that which we give that secures greatness. The Latter-day Saints are a great people because they have sacrificed and given for the benefit of their fellow-beings. They send their sons and daughters to preach the restored gospel in the world; they pay their tithing to build temples and meeting-houses, seeking always to build up the kingdom of God. The mission of the Church is to preach the gospel as a witness unto all nations, to prepare a people for the glorious second coming of the Lord. This is our message, "Forget me, if you choose, but I plead with you not to forget the message we bring unto you." I invite you, my fellow-beings, who are not in the Church "to come and be baptized unto repentance, that ye also may be par-

takers of the fruit of the tree of life."

Before this Nation entered the world war, it was regarded by many across the water chiefly as a big, rich, commercial nation. But today this mighty Republic is great in the hearts of the people of the nations of the earth. America is filling her Godgiven mission by carrying to mankind the gospel of freedom, the pearl of human liberty. The heart of the President of the Church beats true and in sympathy with the hopes and aspirations of his fellow-men to enjoy the rights and principles which God has given them for their heritage and for their happiness and protection. Every one of us is called upon to make sacrifices. The Lord loveth a cheerful giver. Let us give comfort and strength to our country by purchasing Liberty Bonds, thrift stamps, and we will be blessed of the Lord for doing this. I bear my testimony to the truth of the gospel, the power of God unto salvation, in the name of Jesus Christ, Amen.

ELDER JOHN A. ELISON.

(President of the Raft River Stake of Zion.)

My dear brothers and sisters: There may be some in this audience before me who do not understand what "priesthood" means. It is the power of God delegated to man. Man cannot act for God, and it be approved of God, unless he have power from him so to do. Joseph Smith, the prophet, had first to receive the priesthood before he had the right to act for God.

I want to quote a simple scripture here. We have heard and read it a great many times. But I won-

der if the force of it appeals to us. The Savior said, "Ask, and ye shall receive, knock and it shall be opened unto you, seek and ye shall find." If Joseph Smith, the "Mormon" prophet, had not sought, had he not knocked at the door, God the Father, and Jesus his Son would never have come from the portals on high in answer to his seeking; this dispensation would never have been opened, had it not been for that prayer. My friends, and brothers and sisters in the world, if you want to know God, seek him: he does not push his work upon you, he will not force his work upon you—but you must seek him. Very much contrary and opposite is the work of the evil one—he forces himself upon us—we do not have to ask; give him half a show and he will take a whole show—that is the difference. It illustrates that beautiful law of free agency. If you want what is good, seek it, go after it, get the development and the experience—evil comes of itself.

On the 15th day of May, 1829, as recorded in the revelations written by the prophet, we find these words in answer to prayer: "Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron." What a splendid thing was there given! God showed it was necessary to deal in first principles—consequently gave that power to Joseph Smith and his associates, so that they could act in things pertaining to godliness; and in the beginning of this great work, consequently, they received a portion of the power of God—but not all of it.

What was the Priesthood of Aaron? In the days of Aaron it dealt with the priest's office, things

pertaining to the temple, pertaining to the consecrated material things. But this priesthood also holds the keys and has the right to certain spiritual blessings: it holds the keys of the ministering of angels and of the gospel of repentance. Joseph Smith, like you and me, had no right even to call men to repentance until God gave him the right, and that right came through holding the priesthood. This priesthood holds the power to the keys of the ministering of angels, preaching the gospel, and baptism by immersion for the remission of sins; and it shall never be taken from the earth until the sons of Levi do offer again an offering in righteousness.

Brethren and sisters, do we want eternal life? Do we want a place in the kingdom of our Father? If so, we ought to seek for and honor the priesthood. Now this may seem peculiar to our friends in the world, but it is very plain—no man can enter where God the Father dwells, unless he holds the priesthood, and he must hold the higher priesthood. If we read the 76th section of the Doctrine and Covenants, we find there defined three distinct but general classifications of the children of men. We sing about seeing God, being with our God, but there is something required first, the power that is the means in our hands to reach God, to know of his ways—and that power is the priesthood delegated to man, which God has given in this dispensation.

I pray, my brethren and sisters, that every man will know what that power means. Does it mean anything to you to be able to rebuke the influence of the adversary? If so, it requires that you

possess the Melchizedek priesthood to rebuke that influence.

If any of you wish to call your neighbor or your friend into your home to assist in administering to any member of your family, and through the power and the right that you have through that priesthood, ask God to heal your wife or son or your daughter—is that worth anything to you? If so, the priesthood is valuable to you in that respect. You cannot do without it.

Is it worth anything to know that you can carry a message of truth to the nations of the earth? If so, you must hold the priesthood, or the power of God, to act.

Is it worth anything to detect the power of evil, the adversary? If so, that priesthood will help you to discern more quickly than any other way. Hence, my brethren, you should desire to hold the priesthood.

In other words, is it worth anything to you to have at your command and in your possession the means of reaching God and knowing his desires concerning you? If so, the priesthood is valuable to you, and is that means within your command.

It is useless to say, or sing, or preach that we shall dwell with God the eternal Father forever and ever, and then lie idle. I had an experience at one time as bishop of a ward. Someone came to my home quickly and said, "Will you come and administer to my wife? She is very low." And I asked the nearest elder I could get to accompany me. He was a seventy, but had not been very active in the priesthood. He came with me, and I asked him to anoint the sick. He did so, but said nothing. "Brother,"

I said, "say, 'I anoint you in the name of the Lord Jesus Christ. Amen.'" He said it. We administered to the sister, and she was restored. I had a good chance to instruct the young man afterwards, and he saw the need of knowing what the uses of priesthood were with which God had entrusted him.

We hear of men being ordained elders to go through the temple to be married for time and eternity—and the object of some of our boys seems to be the bride; but the greater purpose in being ordained is to receive the marvelous power of the priesthood. Without it you cannot receive the blessings of that sacred place; but some of our brethren seem to want that power only because it is necessary to enable them to go through the House of the Lord. They little understand the obligations they assume. I believe it is the duty of every man who holds this God-given power to learn its uses.

Brethren and sisters, the power of God is upon the earth. I hope that men holding the priesthood of the living God will learn its uses. Then the keys of the ministering of angels will mean something to them, to know the mysteries of the kingdom of God will mean something to them. I hope that the time will come very quickly when our boys who hold the lesser priesthood will consider it a privilege to go into the homes of the people to exhort them to live right and to pray, to expound the Scriptures to them. When this great conflict is over that we are engaged in, I believe that men who hold the full power of the priesthood will be needed to carry the gospel message to the nations of the earth. I have always been a believer that what God or-

dained for a certain purpose should be used for that certain purpose. Teachers should be used for teaching the people at home; priests should be used as ministers at home. When the lesser priesthood comes into its own, I believe that ward teaching will be no trouble I believe there will be no difficulty in it, and men who hold the higher priesthood will be carrying the message of life to the souls of men.

God bless the Latter-day Saints and the work they are doing. I rejoice in the fact that I am a member of the Church. There may be men and women within the sound of my voice who wonder why it is that we testify concerning Joseph Smith. Well, briefly, this power of which I speak, this priesthood which the Latter-day Saints have in their possession, without which man cannot legally act for God, came through Joseph. No one represented God the Father on earth. In fact, men denied revelation, they did not want it. Joseph Smith says that the door of heaven was opened through prayer. God the Father appeared, he brought with him his Son, and he said, "Joseph, this is my beloved Son, hear him." That was the first introduction of his Son since the days of the apostles of old, that God had given to any man. And thus this great work began. It was followed up by this priesthood being restored to men upon the earth. And Joseph Smith was the instrument in the hands of God. He was what the world may call a lucky man, but he was lucky because he went after luck, and he received the answer to his prayer. Brethren and sisters, Joseph Smith is a prophet of God. President Joseph F. Smith said (I believe in the November number of the *Im-*

provement Era,) concerning Abraham, Isaac, and Jacob: "They live, they are prophets as they were prophets, they are patriarchs as they were patriarchs. They live, and so does Joseph Smith; he is a prophet today, as he was a prophet." He lives, my brethren and sisters, and this work is going forth. He was the instrument of the Lord to begin it in the last days, and it will fill the immensity of space; truth shall reign on the earth, wickedness shall cease, and the world shall know that God lives, I testify in the name of Jesus Christ. Amen.

ELDER HYRUM S. HARRIS.

(President of the San Luis Stake of Zion)

I will take for a text Jesus' lament over Jerusalem, "O Jerusalem, Jerusalem, thou that stonest the prophets and killest those that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. Now your house shall be left unto you desolate, until you shall say, Blessed is he that cometh in the name of the Lord."

Jesus also said, A tree is known by its fruits. "Do men gather grapes of thorns or figs of thistles?"

I wish to talk to you a few minutes of what the gospel has done for the Mexican people, the Lamanites, the peoples to the south. I have been in nearly every state in Mexico, and have been in Central America, and South America—on the River Sidon, seen the Land of Zarahemla—seen many of the hieroglyphics and temples and objects of that character, manifesting that

there has been a great civilization on this land of America.

I had a conversation with one of the cabinet officers of President Diaz, and took him some of the products of the "Mormon" colonies in Chihuahua, and I will tell you a little of what they did there, the fruits of "Mormon" work, and how the people to the south esteemed it. They are of the blood of Israel, and there is not so much enmity in their hearts toward us and our message as there is in the north, for I have preached in both countries.

President Diaz had said, "I have robbed your people." And he sent an expert, a German, by the way, to the colonies to investigate. He said, "I have heard so much about those people and the work they are doing, that I want you to go up there secretly. Travel among them, visit them, see them in their homes there, see how they are worshipping, and what they are doing, and come to me again and report."

There was a national fair before this in the City of Mexico, and I was at that fair. We brought a carload of canned fruit, jellies, apples, butter, cheese, shoes, harness, and quilts, etc. And they gave us a prominent place in the show grounds, and we had our apples beautifully polished and our splendid harnesses and shoes, and everything first class; and when the Mexican people came in—rich people who had gold and diamonds, they opened their eyes and drew up their hands. "Where did this come from? This is from Mexico? No, this is from California, or some of the best cities in the Union!"

California never did outdo us in fruit-raising. We were equal to any fruit country that I ever saw

in the world—and I never saw anything nicer than when they came up and we distributed those apples, nearly a carload of them; and we cut our cheese—hundreds of dollars worth of it, and distributed it to those people, and they ate it. And everything they saw they marveled at, and they went away with praises, took the apples and set them on the shelves in their offices, and to the hundreds and thousands of friends that would come there they would say, "That was raised in Mexico," and they would uplift their chins with pride. This is the product—what our people are doing in Mexico.

I had business with President Diaz, and nearly all of his cabinet, with Madero—and I have been in prison three times, and have had the dagger over my head ready to let fall. I know the evils as well as the good things of the people. Now, in this conversation with the minister of education, L. Fernando, a great lawyer, one of the leading lawyers of the republic, when I took him some fruit and jelly and other things that were sent to him—for the Church finally, through our solicitation, appropriated \$200 or \$300 to be distributed in gifts to these important people, lawyers and statesmen and great men of the nation, when I took the little gift to him, he said, "Mr. Harris, tell me something about your people and their social relations, for if they can do what I see they appear to have done, I want to know something about them and their system of worship and what they are."

I was a student then at the National School of Jurisprudence. I was in the sixth year. I was with young men from every part of the

republic, who had come there to be lawyers, and to be educated. We were studying morality, the laws of right and justice, by Spencer and the famous German authors on morality, and the boys would learn by rote the principles of morality as discussed by Spencer and the leading moralists of the day. I was personally acquainted with nearly all of the three hundred that were in the school, having been there so long, and they were immoral, and I knew they were immoral.

"Now," I told him, "we are studying in our school (he knew me well) the principles of morality; but Paul says that 'the letter killeth, it is the spirit that giveth light,' and morality—the boys can give you the rules number 1, 2 and 3 better than I can, but they go out and sin against the laws that they are studying and learning; while our little boys, in the Primary Association, where they are sent, and the most capable, pure women and girls in the land take charge each week for one hour, learn that they have a Father and God in heaven, as they have on earth. They are taught to pray, to reverence God, who has ears to hear and a heart that can be touched by the prayers and the supplications of the little ones. Therefore, faith and spirituality is begotten in their little souls. After that, they go to their Mutu-als. There the same lessons are being taught and reinforced. They go to their Sunday Schools and to their priesthood meetings." I outlined the work of each to him, then that the young ladies and girls on their side have the Young Ladies' Association, and the Relief Society, and then I outlined the work of these. And I said, from

three points of view they are great, because of their physical perfection, because of their spiritual, and because of their mental strength—and the most perfect man must combine the three, and he can not be converted unless he has each one developed.

Now the world is trying to develop the intellectual and the physical to the detriment of the moral and the spiritual, and I say the life of morality is spirituality, and without spirituality there can be no vital living morality. We can talk about Spencer and all the other theorists, but I know and you know, and I can bring your whole company of students here to bear the same testimony, that the morality that we study without spirituality is dead in their lives.

Now, we teach *spirituality* to our little ones. We teach them morality, and teach them to sing and pray; and we not only teach them by having others do it, but the little ones are called out by these young or old women, and there they say their prayers. Every one in the association learns to pray, and learns to sing. The esthetic part of their nature is developed in their singing. Another little girl is called up and she recites. Then they play their little games, and are taught to march, to straighten up—and their little physical natures are developed.

And I explained these things to that great man in the Mexican republic, and when I got up to leave—and he was due at a cabinet meeting with President Diaz—I said, "I have talked longer than I thought I would—I have talked an hour and a half." He did not seem to be uneasy, and when I apologized, he grabbed me with both

hands and thanked me, and said, "You have no need to apologize, for the things that I have heard are so grand and so great."

Now I want to say to you that it is so with our children, for I am a witness. I was in the mission and presided over the mission for four years. I was the first President of the Relief Society in Mexico, and we set them to work sewing. We organized a little Sunday School, and all these associations, and they began to work; and today you go to their Sunday Schools and their little entertainments and hear their prayers; and you go to the Relief Society and see what they have done; and if you had been there you would have seen that the fruits are just as uplifting, just as splendid with those Mexicans as they are with the Anglo-Saxon, with the Germans, with the Americans, or any other people on the earth. What is it? The gospel has done it, the system that we teach and advocate.

Now, I bear you my testimony that I know the gospel is the power of God unto salvation, in things temporal, spiritual, moral, and physical. May we be true to it is my prayer, in the name of Jesus. Amen.

ELDER E. FRANK BIRCH.

(President of the Tintic Stake of Zion)

My dear friends, I assure you that it is a surprise to me to be called on here today to speak. It reminds me something of a mission field to stand before an audience in the open air.

You who have been on missions in the world will recall that many times you have been asked if you believed in Christ, and you have

believed in Christ, and you have asked, "Then why are you preaching to us? We also believe in Christ. What is the difference between your Church and our church? You are Christians and we are Christians. Why spend your money and your time to preach to us people here?"

For a moment you wonder, and you stop to think. But if you will think long enough, you will realize the great difference, the wonderful difference. It has been explained here today—the difference of service, the difference between a Church holding the priesthood and a church not holding it.

There is a quotation in the New Testament by Paul to the Corinthians. In it he says, in substance: Some of you have the gift of healing, some will have the gift of prophecy, some of wisdom, some one thing, some another. I often think of that when I attend the meetings of the different churches in the world. No reflection—it is only a matter of a difference of opinion with them—but I often think of it, when I see one man who prays, one man who preaches, one man who blesses, one man who does all in the church. The rest merely stand or sit and listen.

We know that it is service that makes us in this Church. We know that this Church gives us an opportunity to grow, to serve the Lord, to exercise his priesthood.

I am working at the present time at a mining camp, in Tintic. I can bear testimony that this principle of service and of the priesthood is making thousands of good men and women. We have an opportunity there to meet the younger people who come from the "valley towns" as we term them, from your

city, from other cities in this stake and other stakes. They come there and the first thing we do, we get them to meeting. And they do not attend long before they are being encouraged to attend to meetings. They soon become ward teachers. Then you will find them holding the higher priesthood, presiding in the organizations, bishops of the wards, and so on; they are growing and improving. Now I do not exceed the truth when I say that we have over a thousand at least who are keeping the Word of Wisdom, who hold prayer in their homes, who are good and true to their families, who are growing to be intelligent, good, true, honorable citizens of the United States. And what has done it? I can see the greatest thing that has done it—service in the priesthood, service in the Church.

When I attend other churches, I often think of the young lady who was asked if she could play the piano. She said she did not know, she had never tried. I think of the many people in the world. How do you know that you have the gift of prophecy, as Paul said some have? How do you know that you have the gift of wisdom, the gift of healing, if you never take part? If you never try, if you never cultivate those gifts that God has given you, you will never know it.

I rejoiced when I heard today of the great work that is being done in Mexico and in the mission fields, the work done in other stakes, and think of the work that is being done in the mining camps, in the Tintic mining camp. A few years ago there were very few Latter-day Saints in the Tintic camp. A few years ago it was said that they could not work there, they would

not have them; but our people now form thirty-five or forty per cent of that population; and I am thankful to say that they are preaching the gospel by their exemplary lives, by their cleanliness, their purity, their patriotism to our great government. And today our people are requested, almost more than they can attend to, to look after the great things that need looking after during these extraordinary times.

I thank the Lord that I have the privilege to speak to the people on the principles of life and salvation, and rejoice in the greatness of the gospel. I pray God to bless the Latter-day Saints, bless the honest in heart the world over, and I ask it in Jesus' name. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy)

By brethren and sisters: You have had the privilege of hearing from men whom God has chosen in this dispensation to represent a number of the stakes of Zion, and also a voice from the mission field. I think that you must have been impressed as I have been impressed, that all is well with Zion when such men with such testimonies are in the lead and guiding and directing the affairs of this Church. I rejoice this morning in the testimonies which we have heard, in the work that is being done, for I know that it is indeed the work of God. I know, too, that the work of God is one that harmonizes with the spirit of human liberty, as was stated by the first speaker here.

What are the things that the gospel of the Lord Jesus Christ stands for? It is to make men free, not

free only by having possession of their civil rights, but to make them free indeed, free from that terrible bondage which is the bondage of sin—for we know that the whole world lieth in sin and under the bondage of sin. And the truth that has been revealed from heaven will make men free. And it is that truth that is being promulgated and proclaimed to all the world through the agency of the priesthood to which also reference has been made. The men whom you have heard form a part of that, and are the instruments in the hands of God of carrying this message to the world; that our Father's children may be made free from the sins of the world. And the gospel is the power of God unto salvation, because it wages war on sin and undertakes to relieve our Father's children of the consequences of that sin.

This government of which we form a part has been established for the same purpose, that men and women might be free, and that is the reason we say that the Constitution of this land was inspired of God for the same purpose, that we might have meted out to us a measure of civil liberty. That is what we are enjoying in this country, and we are willing to extend it to all of our Father's children, wherever they dwell. We read in the Declaration of Independence that all men are created equal, and that they are possessed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. This is what the gospel stands for. Right to live upon the earth is the boon from heaven, which emanates from God, the privilege of living upon the earth. That

is life, but what is life without liberty? Our great patriot, Patrick Henry, said, "Give me liberty, or give me death." That is what we feel in regard to this system of human liberty and freedom. These things may not be valued by those who understand them not, they think it is a trifling thing, but to us these are precious gifts worthy of offering our lives and sending our boys out into the mission field for. Then let our hearts go out with them and let us be willing to do our part to sustain them, to provide them with the necessities, and let us contribute of our means.

We are called upon to contribute to the Third Liberty Loan, and there are some with plenty of means who are loath to lend to the Government. Let me tell you, my brethren and sisters, every one of us, the time will come when we must give all that we are able to get (or at least loan it). Which would you sooner do? Lend it to the United States Government, that has been established by the inspiration of God that men might be free, or pay it in tribute to the German government without getting any interest on it, that you might be brought into servitude? Which would you do? One or the other will come to us, you may be sure. Let us then be loyal American citizens, and contribute freely to this Liberty Loan by subscribing to the bonds of this government that holds up the banner of liberty to all the world, the precious thing that the gospel stands for. May the Lord help us to appreciate it. I pray in the name of Jesus Christ. Amen.

Benediction was pronounced by Captain C. M. Hawser, of Georgia.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Elder J. Golden Kimball, of the First Council of Seventy, presiding.

The singing and music were furnished by the united choirs of the Granite stake of Zion, Professor Evan Stephens, conducting.

The choirs and congregation sang: "America."

Prayer was offered by Elder Rodney C. Badger.

The choirs and congregation sang: "Loyal to the true and the right."

ELDER JOSEPH E. ROBINSON.

(President of the California Mission)

In the remarks made by Elder David O. McKay this morning, he stated that "the hour and the day have come when the nations of the earth must accept the reality of Jesus the Christ." He summarized the reading of some books with the statement that men believe that Jesus is an ethereal, incorporeal spirit, not a personality. In other words, that even Jesus Christ who tabernacled in the flesh among the children of men, has become a principle or a spirit, such as they have contended that God the Father is.

I take it that they may be pardoned in a way for not being able to account for some of the passages of scripture, namely, of St. John's wherein he says that "God is a Spirit," and that we must "worship him in spirit and in truth." Another of Paul's statements, wherein he says that "there is one God, who

is above all, and over all, and in you all, and through all," and a statement of the Master's that "the kingdom of God is within you." Because of these statements they sometimes spiritualize, possibly God himself, more than they otherwise would have done. One of the greatest labors upon us in the mission field is to harmonize the statement that God is a personal being with his divine immanence. Having been created in the form of God; knowing that he walked and talked with Adam in Eden's garden; that he taught Adam how to prune the vine and dress it; instructed Noah in the art of ship-building; dined with Abraham on the plains of Mamre; wrestled with Jacob, and gave him a name so pregnant with big results or blessings, namely that he was not a usurper, as Jacob indicates, but "Israel," one who had prevailed among princes with the Most High; his meeting with Moses, speaking with him face to face as one man speaks with another, and not in dark sayings; being beheld by five hundred elders and others; announcing his pleasure in the baptism of his Son at Jordan's flood; speaking of him again upon the mount of transfiguration; and revealing himself anew in this dispensation to the Prophet Joseph Smith—to us is sufficient testimony that God is a personal being.

It is true that Paul said of the Christ that he is "the express image of his Father's person," and the Master himself said, that "he who hath seen me hath seen the Father." The Christ was born of woman, as men are born in the flesh. He grew up as children grow up to manhood. He suffered the distress and

pains of mortality, and was taunted by the physicians of his day because he healed not himself as he healed others and raised the dead to life. He was spat upon, smitten and crucified as a malefactor, as other men have been misused, abused and put to death.

One of the procurators of Judea, Publius Lentulus, writing to the Senate of Rome, describes the Christ, his form, his person, the color of his beard, his eyes, said he was accounted as a prophet of truth among his followers and a man of exceeding worth among the Gentiles, and he speaks of him as a man with divine power: and so to the people of that day he seemed a man among men, except to those who believed in his divine begetting. It was after his triumphant ascension from the tomb, when the bands of death had been broken, when he stood before his disciples as an immortalized being, that they came to know him for a verity, as the living Son of God. He stood in the midst of his brethren, and they were afrighted at first, thinking they had seen a spirit, but he told them to put forth their hands and touch him, and he assured them that it was he, even the Christ, and invited them to handle him and said, "a spirit hath not flesh and bones as ye see me have. "He even partook of broiled fish and honey with them, convincing them that he had again taken up his body from the grave. He ascended into heaven, and the angels, who stood by, declared that as he ascended, so in like manner should he descend. And John, the beloved, said, "We know not what manner of men we shall be, but when he comes we shall see him as he is, and we shall be like him."

This doctrine is confirmed in the minds of the Latter-day Saints, and of many other people, that Jesus is not a spirit in the sense that he is "incomprehensible," as the creed of the fathers declared, that he is not diffused throughout all space, but that he is an individual and not a spirit merely, as so often taught in the philosophies of men.

I cannot hope in the few brief moments that should be mine to make a full exposition of this truth. But I want to read to you a little from the gospel of St. John, and then, without reading, quote some of the revelations given to the Prophet Joseph Smith, in this day which enable us by the light of truth to harmonize these two principles that seem paradoxical or opposed one to the other.

John tells us:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

In "Elijah," rendered so beautifully by the tabernacle choir, we read the following words, from the Book of Kings, modified a little by the poet to suit the rhythm and melody of music:

Behold, God the Lord passed by, and a mighty wind rent the mountains asunder, and break in pieces the rocks, and they passed before the Lord, but yet the Lord was not in the tempest. Behold, God the Lord passed by, and the sea was upheaved, and the earth was shaken; but yet the Lord was not in the earthquake. And after the earthquake there came a fire, and yet the Lord was not in

the fire. And after the fire there came a still small voice, and in that still small voice onward came the Lord.

Men have declared that God is found in the blade of grass, in the flowers that bud and blow, in the rivers and in the rills; that his voice is heard in the thunder-bolt, and that he is found in all animate and inanimate nature. But here in the Book of Kings, we read that he was not in the tempest, he was not in the earthquake, he was not in the fire, but in the still small voice.

I have read to you the key that will harmonize the statement that God is through all things and in all things, and that he is a personal being. He was the "life and the light of men," and the Prophet Joseph tells us that in his divine immanence "it is the light of Christ," the light of truth, that it is in the sun and in the moon and in the stars, that permeates throughout all space, and even the stars of other universes than ours are lighted by his spirit, and "his curtains are stretched out still." That light that is millions of years coming to us from some distant sun is the "*light of Christ*" as much as it is the light of men. His spirit is through all things, he hath made all things, he was the Word in the beginning, and was made flesh and dwelt amongst men; he is the life and the light of men. This the Latter-day Saint understands.

To illustrate it in its immensity and wondrous glory and beauty is beyond my power; and yet, here in this building, during the night hours, we have the light from these arc lamps that light up the entire section of the building. And yet

it is not the light itself that permeates the room; it is not the sun itself that comes to us today through the clouds, and makes it possible for us to behold each other's countenances, but it is the light of the sun, not the sun itself. And so it is with the light of Christ that is in the sun and in the moon and in the stars and in all things—"in them all and through them all," and by which all things are made and are sustained. And when men of the world understand this divine truth, there will not be the trouble that exists now in harmonizing the statement that God is a personal being and that God is a Spirit as well.

May the Lord guide us to his praise, enlighten us by his Spirit, give us the courage and faith to walk in his paths, and set our affections upon the things of eternal worth, I pray in the name of Jesus Christ. Amen.

ELDER JAMES W. LESUEUR.

(President of the Maricopa Stake of Zion)

My brethren and sisters, I pray for the Spirit of the Lord while I shall speak to you. It was forty-one years ago, on the 17th of last March, when the colonists first went to the Maricopa stake of Zion, sent by the President of the Church to do missionary work among the Indians. I thought this afternoon it might be of interest to you to know what the Church is doing for the Indians in Arizona.

We have living in our stake some three hundred members who are Indians. We have two missions there, with headquarters. The

Church is very liberal in helping these good people. Our missionaries go out among these Indians and work with them on the farm, helping them to prepare the ground for the putting in of their crops, building their homes, and in providing for them the necessary seed, and the materials with which to build their homes. We get splendid results, for they are a good people. I doubt if in all the Church there are any who live their religion more strictly than do the Lamanites of the Maricopa stake of Zion. At one time we had a bishop who did not keep the word of wisdom, who was in charge of these Indians. He reported at one of the conferences that he was the only person in his ward who did not keep the word of wisdom.—Brother Kimball wants to know what we did with him. He was released.

We have in our stake a high councilor who is a Lamanite. We have an Indian who is a superintendent of Sunday schools, and a very faithful brother. We have also a number of Indians who are faithful missionaries, and these faithful Lamanites have done 100 per cent ward teaching, and their average attendance at their sacrament meetings is over 50 per cent.

A good work is also being done among the Indians in our stake, at the Indian school. The government of the United States has permitted us, with the other churches, to have our Indian children twice a week, and preach the gospel to them. The children are all brought into a main building, where the different churches have the privilege of teaching their own children twice a week. This was at the solicitation of our people. We are

doing a great deal of good among them in that way.

Our people have known of these tribes of Indians in Arizona for a great many years. When the boys of the "Mormon" Battalion made their historic march from Santa Fe to the coast they met some of these Indians, and learned something about them.

In our stake, too, we have evidences of the divine authenticity of the Book of Mormon. We have there the ruins of a great city, probably at one time fifteen miles wide and thirty or forty miles long. And that immense Salt River valley was once peopled by the Nephites with a larger population than occupies it today. Just a mile from Mesa are the ruins of great buildings which those people erected. There is a building 450 feet long by 350 feet wide. I estimate that it had at least a thousand rooms when it was being used, and around this building are the signs of a great wall that used to protect it.

When our people went to the Salt River valley forty-one years ago, the people were poor, and unable to get the water out. But they found the signs of a great canal those Nephites had used. They cleaned out that canal for twelve miles, made a dam across the river, and turned the water out on to the thirsty soil, and for a number of years our people had the use of that canal. Then the government came and built the great Roosevelt canal. But after careful, scientific investigation by the best engineers, this old Nephite canal was found to be built just where it should be, and was followed. There are parts even now of the Salt River valley that are not being irrigated which

were used by those Nephite people in times past.

The Indians of the Salt River valley have traditions of the time when there was a great flood. They point you to the great mountain, the Superstition mountain, and they say that is the place where a great boat landed when the flood was over the earth, and a bird was sent out, and brought from that mountain twigs, and the boat was steered that way and landed on that mountain. Then the water receded from both sides of the mountain, and left only two streams, one the Salt River on the north, and the Gila River on the south. They have traditions of a time when the Supreme Being was among them, doing a wonderful work, and they look forward to his coming again. A great many statements of the Book of Mormon in regard to the history of their forefathers are borne out by their traditions.

I take great joy in laboring among these Lamapite brethren and sisters, and there are some ten or twelve thousand of them in Arizona.

The people of Arizona are very friendly to the Latter-day Saints. Not long ago, when we were in the prohibition campaign, they asked us to go and give talks in Phoenix on prohibition. During a talk to a great audience there some one spoke up and asked about one of the apostles.

I thanked him for calling attention to the fact that I was a "Mormon," for I told them that if there was anything I was proud of it was the fact that I am a "Mormon." And I told them that the Latter-day Saints have what they call the Word of Wisdom, that they do

not believe in using liquor, tea, coffee or tobacco. What is the result? In Arizona, out of 469 inmates in the insane asylum, we had two, while in proportion to population, we should have twenty. I told them that one of the chief reasons for that was that we are a moral and a temperate people and we keep the Word of Wisdom. Out of 169 in the penitentiary we had but one who claimed a membership in the Church, while in proportion we should have nineteen or twenty. In the industrial school we had none; at the poor farm none; in the various hospitals we had none. Hence, I told them that I was proud that I am a member of the Church of Jesus Christ of Latter-day Saints. I also told them the fact, that the birth-rate among the Latter-day Saints compared with the death rate was five births to one death, while the statistics of the state the pervious year showed a very much smaller proportion of births. I told them they ought to be thankful that the Latter-day Saints saved the state. There would have been more deaths than births if we had not been there. So I had the privilege of giving my testimony in regard to the vital statistics of the people.

I am proud to be a member of the Church of Jesus Christ of Latter-day Saints, and I pray God to bless us all that we may be faithful and true, which I ask in the name of Jesus Christ. Amen.

A duct, entitled, "Make the home beautiful," was sung by Margaret and Lillian Summerhays, the singing being preceded by a brief explanatory of the song by Professor Stephens.

ELDER WILLARD L. JONES.

(President of the Moapa Stake of Zion)

It is in humility, my brethren and sisters, that I stand before you for a few moments, this afternoon, and I trust that the spirit of truth will direct my utterances while I am here.

I am grateful for the opportunity I have of attending the general conference of the Church, coming here and listening to the testimonies of President Smith and of the leading brethren who are associated with him, who are the leaders of the Latter-day Saints. I esteem this a great privilege, my brethren and sisters, and I rejoice that I can come here and worship the Lord with you, and partake with you of the Spirit of the Lord enjoyed upon these occasions.

I am grateful for the testimony that I have concerning the great Latter-day work and its divinity, and I pray that it shall be an abiding one. I hope and pray that my light in life during the remainder of my sojourn upon the earth shall be among the Latter-day Saints, because I love the truth. I love the associations of my brethren and sisters. I love the association of those whom the Lord has called to preside over his people.

I believe that if there has ever been a soul who spoke as one having authority, it is the President of the Church of Jesus Christ of Latter-day Saints, the man who stands at the head of this great work at the present time. I believe that he is indeed the servant of the true and living God. I believe also that the Presidency, the Twelve, and the seven presidents of Seventy are

men after the Lord's own heart, who have been chosen to direct his work in the earth. I rejoice in listening to the words of encouragement and instruction from these our beloved brethren, and I am thankful that I have been born of goodly parents, who in their own native land had sufficient faith to come to these valleys of the mountains, and that as their son I have been privileged to be reared in the gospel covenant. I pray that I may always be found doing the things which are right and pleasing before our Maker.

I am reminded of a saying of President Lincoln. During a critical time that confronted him and the Nation, some clergymen came into his office, and in conversation with him one of them said: "Mr. President, do you think that the Lord is upon our side?" President Lincoln replied to this effect: "That is not a matter that concerns me so much; but the thing that concerns me most of all is, are we upon the Lord's side?" I think that that statement can be applied to us as Latter-day Saints. I think the thing that concerns us most of all, as members of the Church of Jesus Christ of Latter-day Saints is, Are we upon the Lord's side? We have been brought into the Church, we have had faith in the Lord Jesus Christ, we have repented of our sins, and have gone down into the waters of baptism, and have had hands laid upon our heads for the reception of the Holy Ghost. We have entered that straight and narrow path that will lead men back unto the Father. Having done this, it is for us to follow the admonitions given: add to our faith virtue; and to virtue,

knowledge; and to knowledge, temperance, and to temperance, brotherly kindness. The apostle says that if these things abound in us then we will not be barren nor unfruitful. But, further, he that lacketh these things is blind and cannot see afar off, and he has forgotten that he has been purged of his own sins. So, in our lives, if we undertake to follow the path which the Lord has marked out for us, and fail to follow after the admonitions of our leaders, I feel then that we are on a path that leads to destruction, and are not on the Lord's side. But if we are continually adding to our faith works, doing those things that the Lord points out for us, then I believe we may feel that we are on the Lord's side. As we are told in the old scriptures, the Lord's arm is not short, that he will not save, nor his ear heavy that he will not hear, but if you are divided from your God it is because of your iniquities. So it is with us.

I bear witness to you that if we are faithful, and not ashamed of the gospel of Christ, but will bear witness of the truth of this great work, as we have opportunity from time to time, the Lord will hear our prayers, inasmuch as we ask not amiss.

I remember one of the brethren attending our conference some time ago relating an instance of a man who had lived among our people most of his life, and upon his death bed the elders of the Church were called upon to administer cheer and the necessities of life unto him. In the course of their conversation they related to him the mission of the Prophet Joseph Smith, the gospel of the Redeemer, and what the

Latter-day Saints were endeavoring to accomplish in the earth. Though this man had lived among our people most of his life, he had never known our doctrines, having never taken advantage of listening to the servants of the Lord. Neither had the brethren and sisters who were his associates taken advantage of their opportunities to explain to him the principles of truth. And this man, upon his deathbed, demanded of them the reason why they had not been faithful and diligent in warning him and others who were in similar condition, of the judgments that were to come and of the blessings that were in store for those who obey the commandments of the Father! I wonder if there are others among us who are in a similar condition. I wonder if we are neglecting our opportunities and failing to teach our brethren and sisters not of our faith, of the blessings that are in store for them, provided they accept the gospel and live according to its teachings. I feel that many times we neglect the responsibilities placed upon us. Not that we are ashamed of the work that the Lord has given us, because I believe there are not many of us who are afraid to bear our testimonies concerning the prophet Joseph Smith, or who are afraid to speak of the gospel, and of the great work that the Latter-day Saints are endeavoring to accomplish in the earth. But in some instances we are negligent and careless towards our neighbors who know not of the blessings in store for them provided they accept the truth.

So I pray we will avail ourselves of the opportunities God has given

us, that we may rid our garments of the blood of all men, and when we shall appear before our Maker, we will have done our duty toward the children of men; having explained upon every available and proper occasion the message of eternal truth, that men everywhere may be left without excuse in the day of the coming of the Lord.

You remember the responsibility placed upon one of the prophets in olden times, referred to by Ezekiel the prophet. The word of the Lord to that prophet was to this effect: "Son of man, I have set thee a watchman over the house of Israel; therefore thou shalt hear the word of the Lord at my mouth, and warn them from me. When I say unto the wicked, thou shalt surely die, if thou dost not speak to warn the wicked of his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity, but thou hast delivered thy soul." I believe that these words can be applied to the Church of Jesus Christ of Latter-day Saints, and to the members thereof.

Any one can bear testimony that the leaders of this people are taking advantage of their opportunity to send men to go out and officiate in the name of the Lord for the benefit and the salvation of the souls of men.

I rejoice in such a work, and that I am a member of a Church that is looking after the interests of my soul and your soul and my neighbor's soul. The leaders of this peo-

ple are going from the north to the south, and from the east to the west, organizing the people into stakes, wards and branches, and bringing about the purposes of the Lord. Everywhere responsibility is being placed upon men and women, and the people are being warned that this is the day of repentance. I hope and pray that we shall always be proud of the name that we bear among the children of men.

I well remember the words of President B. H. Roberts, in his last speech before Congress, when he had been denied his seat there. He said: "I shall walk the earth with head erect, and with brow undaunted." These words to me are most beautiful, and I think they should enter deep into the minds of the Latter-day Saints, the sentiment that they will walk the earth proud of the name that they have among the children of men, proud that they are members of the Church of Jesus Christ of Latter-day Saints.

I thank the Lord for the organization of the Church, and for prophets and apostles to lead Israel, and that we are trying to keep the commandments of the Lord. I rejoice always in the truth. I have a testimony that God lives, that Jesus Christ was indeed his Son, that Joseph Smith was indeed the prophet of the true and living God, and that the men who preside over the Church are men called of God to lead this people in the dispensation of the fulness of times. I pray that we shall be true unto the sacred covenants we have made, and I ask it in the name of Jesus Christ. Amen.

ELDER EDWARD C. RICH.

(President of the Bear Lake Stake of Zion who was introduced by President J. G. Kimball as a son of Joseph C. Rich, and a grandson of the late Elder Charles C. Rich, of the Council of Twelve.)

I trust that the Lord will bless me while I stand before you. I rejoiced in listening to the opening song, "America." It made me feel proud that I am an American, the citizen of a country which stands for all that is good in a governmental way,—for right, justice, and liberty, and these principles will extend from this government to all the world.

I am also proud that I am a member of this Church, the Church of Christ, and partaker of the obligations that have been placed upon this Church by the Lord. To know the way in which these obligations have been carried out makes me feel proud of my calling and of my Church and people. Jesus said, this gospel shall be preached as a witness unto all nations, and then shall the end come. From the very beginning the Church has sensed the obligations resting upon it. They have sent missionaries to every land and clime, both in their poverty and in their prosperity. They have faithfully observed this adoption of the Lord.

I am thankful to have had the opportunity of raising my voice in defense of the principles of the gospel, both upon the streets and in the assemblies of this land, and also in foreign lands. I feel that the Lord has blessed us, and if we are faithful he will continue to bless us. But if we neglect to observe what has been commanded us to do, we shall suffer for that. It means

that each one of us is given responsibilities. Certain things we must perform. We must preach this gospel to the world, not only by precept but by example. There is something for those who are left at home to accomplish. We can preach the gospel by living up to its principles and its precepts. These will sanctify the earth. Jesus said, no man can see the kingdom of God unless he is born again, of the water and of the spirit. It matters not what we may think; we must abide by these teachings. We must receive a birth of the water and of the spirit in order to enter into the kingdom of heaven. And if it is necessary for us, it is necessary for every creature to comply with this statement of Jesus, and with the obligations which he placed upon his twelve apostles. After he had been crucified and risen from the dead, and associated with them for forty days, the last commission he gave them was to go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

These requirements rest upon this Church today, as it has ever rested upon the Church: to proclaim faith in God, repentance from sin, baptism by immersion for the remission of sins, and confirmation into the Church and the reception of the Holy Ghost by the laying on of hands. These are some of the observances and principles of the gospel necessary for each one of us to receive in order to be saved in the kingdom of God. As we hope for that salvation, it is necessary also that all other people must accept the same conditions. They

must receive the same principles that we observe. Not only is it necessary that we comply with these principles, but it is also necessary that we follow Jesus even as he required of the rich man who came to him and asked him what it was necessary for him to do to be saved. He told him to go and sell all that he had, and give it to the poor, and come, follow him. We think sometimes we are absolved from serving the Lord. We think sometimes that we have accomplished all that is necessary for our salvation, but there will never be a time while we live upon the earth that we are not required to do something. We must add to our faith virtue, and to virtue knowledge, and to knowledge, patience, and to patience godliness, and to godliness brotherly kindness.

We must add to our lives these saving principles of the gospel, and observe them, and then teach them to our fellows. These are a few obligations that rest upon us as members of the Church. The nations of the earth must hear them and receive them, or be condemned by them. When the disciples of Jesus asked him, Master, are there few that be saved? he said, Enter into the straight gate, for many shall try and not be able. I wonder why it is if they are desirous of entering the kingdom of God that they will not be able to do so. If in our hearts we feel that the blessings of the Lord shall come to us, and we desire them with all of our hearts, I feel that they will come to us. To my mind, the reason they will not enter in is because they will not live up to the requirements of the gospel.

I don't believe that we can make

any sacrifice for life eternal. Some of our seeming sacrifices are only privileges that come to us. The calls that come to us to perform missions,—are they not glorious privileges to us, and not sacrifices? And so in our work at home. And if we are faithful and true, the Lord will bless us because of our fidelity to the truth, because we love him by keeping his commandments. And that is the only way that we can show our love to our Creator. He says, if ye love me keep my commandments.

I pray that the blessings of the Lord may attend the Latter-day Saints wherever they may be. Every part of my being testifies to me of the truth of this gospel. I am proud that my father and mother were members of this Church, and taught the gospel to me, and that my grandfather and grandmother were members of this Church, and that they were not afraid of the hardships incident to the settlement of this state. I am proud of these facts, and I want to maintain their good name in the earth. I don't know how it can be done better than by keeping the commandments of God, by serving him, and accepting the principles of the gospel that our fathers gave, and for which they suffered so much.

I will conclude by quoting the sayings of our Savior: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was built upon a rock. And every one that heareth these sayings of mine,

and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall thereof."

I pray that those of us who have received the gospel will maintain it all our lives, by our actions and by all that we have. I don't know of any Church in the world that demands so much from its members as does this Church, in time, means and talents. On the other hand, there is no Church in the world that gives so much in return as does this Church. It gives us joy and happiness here, and eternal life in the world to come.

I pray that these blessings may be for each and every one of us, in the name of Jesus Christ. Amen.

A sacred duet, entitled, "Stay thou with me," was sung by Myrtle W. Doelle, and Joseph Kjar.

ELDER HENRY H. BLOOD.

(President of the North Davis Stake of Zion.)

The lateness of the hour and the presence on the stand of other brethren that the people like to hear, and that I feel should be heard by this congregation, admonish me that I should occupy but a very few moments, indeed, this afternoon. I do want to bear testimony, however, as to my feelings. I have never felt more grateful in my life for the knowledge that I have of the gospel than I feel today.

I can scarcely conceive of the feelings of the man who has no faith in God, and no belief in revelation and in prophecy, when he

views the calamitous condition of the world today, without that hope that comes to the heart of the believer.

This is a day, my brethren and sisters, when more prophecy is being fulfilled, perhaps, in a given space of time than has ever been known to be fulfilled in the history of the world before. I speak not only of the prophecies that have been uttered and written predicting the establishment of the Church of which we are proud to be members, although these prophecies are among the most important that have ever been uttered by men under the inspiration of the Spirit of God. These prophecies are being fulfilled, and have been fulfilled in the establishment and building up of this Church, all the time, from the first manifestation unto the Prophet Joseph Smith, in the spring of 1820, that marvelous manifestation which made clear unto men again that God lives, and that his Son Jesus Christ lives, and that both are in the likeness of men, or rather that man is in the likeness of the Father. No greater revelation can come to man than that; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." If I had time I should like to dwell upon that but as it is I shall only say that any man who receives the testimony, that God is a perfected man thereby is inspired, to fashion his life, his being, like unto that of his Father. That great manifestation has taught us the truth about our Father, and has thus pointed the way to our perfection.

The very fact that we are in this building, assembled here upon the tops of the mountains, organized

and established here, is proof of the fulfilment of another great prediction that is recorded in the book of Isaiah. The fact that we have been gathered from every nation under heaven and brought here, that we have been taught the ways of the Lord, to walk in his paths, are all in fulfilment of predictions that have been made.

We did not come here to gain ease in life, nor to amass wealth. We came here for the purpose, and so did our parents, of learning the ways of the Lord and training ourselves in righteous living: and if we are failing in that we are failing in everything. It matters not how much we may acquire of this world's goods, we are failures in the eyes of God unless we are living according to his commandments.

Then there are other predictions that have been fulfilled and are being fulfilled. This condition of war and strife in the world that exists today has been predicted, and the world has been warned and forewarned by the Lord of its coming, for it is true that "surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." We have been called out of the world, and the world has been warned that the time was coming when war should be poured out upon all nations, when everybody that was wicked and would not repent should feel the wrath of God upon them. These things are coming to pass and, as I said in the commencement, there has never been a time since the beginning of the world when so many important predictions were being fulfilled except at the time when the Savior came into the world as its Redeemer.

How are we preparing ourselves for the part we are to take in the regeneration that is to come after this great war has passed and has scourged the people? I know this Church has a mission to perform, and I know that it has been established for a wise purpose. The Lord expects us, this people, to assist in regenerating the world and in re-establishing conditions that are better than they have been before. More righteousness must be in the world. Men and women must learn to acknowledge God. They must know him, and they must receive a testimony as to his attributes and being from those who know. Here in the valleys of the mountains a great people, a multitude of men and women, can stand up and testify, in all soberness and solemnity, that they know that God lives, that he is not an essence merely, not merely a spirit, but that he is a being and a personage of body and spirit combined. This knowledge will go out into the world, and will spread among the children of men. There will ultimately be established a brotherhood that will give to the world an everlasting peace.

I pray that a testimony of the truth and value of the gospel may be with us all, that we may be clean and pure and virtuous, observing that closing article of our faith that so beautifully portrays what we should be, wherein it says: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is any-

thing virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

If we could only bring ourselves to that! Self-analysis can prove to us whether we are progressing along these lines. God will be pleased with our effort to improve ourselves; and when we have set ourselves right, we can go out and teach these principles to others.

God grant that the way may be opened for us to promulgate the gospel of peace, the gospel of brotherly kindness and charity throughout the earth, I pray, in the name of Jesus Christ. Amen.

The united choirs and soloists sang, "Song of the Redeemed," solo part by Dot W. Bolto, and Don C. Priestly.

ELDER ANDREW JENSON.

(Assistant Church Historian)

I shall endeavor to divide the time that is left with President Kimball and I will try to astonish you by being brief.

First I desire to read a verse from the prophecy of Daniel: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Daniel 2:44).

The Prophet Joseph Smith, many years ago (in the early days of the Church), and during his temporary residence in the state of Missouri, was arrested on a charge of treason, because he alluded to the fulfillment of this prophecy of Daniel in the coming forth of the Church

of Jesus Christ of Latter-day Saints; and, together with other men—his faithful co-laborers—he suffered several months in prison. The main accusation against the prophet was, as I have stated, treason, but of course it was a trumped-up or unwarranted charge.

The passage in holy writ which I have quoted is a part of the interpretation given by Daniel the Prophet to King Nebuchadnezzar, when that mighty monarch had a vision of a great image which symbolized certain great kingdoms which should flourish in regular succession upon the earth, and in which interpretation Nebuchadnezzar himself was referred to as the head of gold, or a world regent—a "ruler over them all."

But the Lord became very angry with Nebuchadnezzar because of his pride and arrogance, and because he would not acknowledge the God of heaven and earth, and as a punishment God took away the king's reason, after which that once mighty man spent seven years among the animals of the fields, eating herbs and grass like some of the beasts. His grandson Belshazzar attempted to mock the God of Israel by using the holy vessels (that had been taken from the temple in Jerusalem), in a drunken feast with his nobles and harlots. The Lord was so angry with him because of his wickedness that he allowed the Medes and Persians to break into his capital city that very night and kill him, thus destroying the great kingdom of Babylon, and verifying the interpretation given by Daniel to the inscription on the wall: "God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy king-

dom is divided and given to the Medes and Persians" (Daniel 5: 26-28).

Another man who in course of time aspired to become the ruler over the whole world was Alexander the Great who, after subduing all the nations of the earth known to him, wept because there was nothing more to conquer. It must be remembered in this connection that men did not at that time know the size of the earth; it being long before America was known to the people of Europe and Asia, and also long before the southern part of Africa, and many of the islands of the sea had been discovered; but Alexander set himself up as the great master of all, the great ruler of the whole world, and took upon himself, like his predecessors, to deprive men of their free agency and to make them slaves. But the Lord soon humbled Alexander and his days in the role of an arrogant and proud ruler were only of short duration.

Next we have the Roman empire which endeavored first in a political way and later as an ecclesiastical power to rule the world with an iron hand, and crush the people who would not yield to the dominion of Rome; but that power was also broken and the aspirations of the usurpers of authority were never fully gratified.

The great Napoleon Bonaparte tried to conquer the world about a hundred years ago. From his individual standpoint some of his plans were perhaps intended for good. He aspired, it seems, to be a great liberator of men, but he also arrogated to himself that which the Lord has reserved for Christ, the Redeemer of the world who is the only one who, according to the di-

vine plan, is destined ultimately to rule the whole earth; but the rule of Christ will be one of righteousness under which the free agency of men will be respected.

I refer to these matters in connection with an important theme which has been dwelt upon by many of the speakers at this general conference of the Church, and in reference to our views as Latter-day Saints. We have in the world at the present time another man who is not mentioned in Daniel's interpretation of Nebuchadnezzar's dream. Nevertheless he is following in the wake of Nebuchadnezzar and his other predecessors, who aspired to power and unrighteous dominion. He also wants to arrogate to himself that which belongs solely to the King of kings and Lord of lords, and aspires to rule the world according to his own notions and behests; but we know that the German kaiser will not succeed. It is only a matter of time till he will go the way of all his predecessors.

But as Latter-day Saints we know something in regard to the kingdom of God which has been set up upon the earth in these the last days by the God of heaven, in fulfilment of Daniel's prophetic utterances. The Church and kingdom to which I refer and to which the Latter-day Saints belong has quite a history already, and I will just mention at this point to Brother Lesueur, president of the Maricopa stake, that the last thing I did at the Historian's office, before this conference commenced, was to write the history of the Maricopa stake of Zion, including a history of the Papago ward—the Indian ward—which was organized in Arizona many years ago. We are endeavoring to write a true

history of the Church and kingdom of God as it has been established through the instrumentality of the Prophet Joseph Smith. Personally I have not only had the privilege with many others of my brethren, to preach the gospel in many lands and climes, but I have also had the opportunity of studying and writing the history of the Latter-day Saints—the people who stand alone and separate in many respects from all others in their day and generation—the people who are destined to exercise a great influence in the world, but not to rule with arrogance and oppression—a people who will be accepted by Christ when he comes to reign as the King of kings and Lord of lords. We firmly believe that at some future day the Church of Jesus Christ of Latter-day Saints will become known and accepted for what it really is, and that millions of people shall not only know the Prophet Joseph again, but shall also know many other faithful men who have labored for the salvation and liberties of humanity. When that day comes, the people of the earth will become immensely interested in the history of the Church out of which shall grow the kingdom of God.

For many years some of your brethren at the Historian's office have been busily engaged in important historical labors, aside from other duties. We have written histories of every stake of Zion, and of every mission field throughout the entire world, and it may be gratifying to the hosts of Zion, including those who are present here today, when I say that we have almost completed this task which was commenced thirty-one years ago. We have proceeded so far with the histories of missions,

stakes, wards, and conferences that we now need a more thorough co-operation with some of those who constitute the membership in the various stakes and missions. I have already suggested on a number of occasions that a historian be appointed in every stake of Zion and in every ward throughout the Church to co-operate with the Historian's office, in order to make our histories accurate and complete in every detail.

We have already prepared a great deal of material which we expect in the near future to read to the people, and in order to complete our labors, we expect before long to make a trip throughout the stakes of Zion and read to the old settlers and others in the different wards and settlements of the Saints such parts of the history as pertain to their particular ward or stake; and when this is done and the local historians otherwise have had an opportunity to assist us, we hope to possess the most complete and accurate history that has ever been prepared and written about any people in the world—a true history in the fullest sense. It may not be amiss to state here that historians sometimes are the servants of those who will pay them for their labors, but the histories which we have prepared and are preparing of stakes, missions, and individuals are written from an impartial standpoint, as we have worked independent of any favors on the part of any individual, except that common Latter-day Saint hospitality and assistance which we have met with almost universally everywhere in our travels.

In the various stakes of Zion there are still alive many men and women who have figured as faith-

ful and successful workers in the Church; and there are many others now dead who from the beginning took a most active part in the establishment of God's work upon the earth. These faithful workers in the good cause should not be forgotten, and we are endeavoring at the Historian's office to record certain facts concerning them which will cause their memory to live forever.

Those of us who are working faithfully in the Church today will, like our predecessors, grow old and pass to the great beyond, and our children and grand children will, as time rolls on, include us among the founders of the great kingdom which Daniel speaks about. I will say here that your historians have been pursuing a plan by which faithful men and women can be placed on record without being sold into the hands of strangers who come into our midst for the sole purpose of financial gain. These strangers have charged from twenty-five to a thousand dollars or more to write a biography of a man or a woman who has figured prominently among our people, omitting, of course, those who could not raise the amount required. It is not necessary to submit to this method of having biographies written because the work done at the Historian's office is of such a nature that even the poor are given credit for what they have done. If a letter should be received by any of our leading men emanating from the Historian's office concerning biographical matters, let me assure you that it is not based on selfish motives, but only intended for the good of the people, and calls only for proper co-opera-

tion on the part of those who are entitled to credit. Here is, for instance Apostle Charles C. Rich, whose grandson has addressed us to day, and many others, whose names and deeds should not be forgotten, but in order to preserve their memories it is necessary that histories of their lives should be written. Think of the members of Zion's Camp, the Utah pioneers of 1847, the members of the "Mormon" Battalion, the martyrs of the Church, the missionaries who have died abroad, etc. The great majority of all these would be forgotten in a generation or two, were it not for that which shall be recorded about them in history. By co-operation we can perpetuate the memory of all faithful workers in the Church, rich and poor alike, and that is what we have aimed to accomplish.

May God bless us who are now workers in the Lord's vineyard, and enable us to be faithful and true, even as our fathers and mothers before us have been faithful and true; and if we can, Nephi like, do greater works than our fathers have done, it is our privilege to do so, because we have better opportunities in many respects than they had. May God enable us to be what he wants us to be and remain true and faithful to the end, and may we to the very best of our ability do our part to promote the interest of this great kingdom which Daniel speaks of—a kingdom that shall endure forever! and by and bye will come our turn to be rewarded for our faithfulness.

That God may bless Zion and her interests everywhere is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of the Seventy.)

There is only a few minutes left, but we will presume upon your time as we have two duets that we desire to have sung. There isn't any part of our services more inspiring than the singing and at no time have I heard anything better than the music and singing during these services.

"Stay Thou with Me" was rendered as a duet by Myrtle W. Doelle and Joseph Kjar, preceded by the following remarks:

PROFESSOR EVAN STEPHENS.

I want to say a word in explanation of this duet. I was requested to put this piece on, through some of the brethren hearing it in one of our wards, last Sunday night. I want to say a word about it for fear you will misunderstand the object of it. You might take it to be a secular, or what is sometimes termed a "love" duet. The idea is this: I have been asked thousands of times, probably, by different people who have good voices and musical ability: "Brother Stephens, I have a gifted son, a gifted daughter, would you advise me to send them abroad to study?" "Would you advise me to take or send them away from home for study?" This piece has been written for an answer to that question. My answer is, "No," and this song, "Stay Thou with Me," is partly the answer. We have developed some splendid talent by sending it away, but as a rule, I think it is safe to say, if our young people have ties to cling to, in nine cases out of ten, it is better for them to "Stay thou with me: from

my side may it not lure thee." The subject in this duet is in that way really a reply. Do not go from home; and so "Brother Stephens has not put on some 'love' duets in conference." This one is a sermon in itself.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

This is the first time in twenty-five years of missionary service that I have been honored to preside at a public meeting connected with the Semi-annual Conference of the Church, and I would like to preside with a good deal of dignity, and have tried to do so.

I am a little nervous when given an opportunity to speak, knowing that what I say will be taken down by a stenographer, and when my discourse is written in cold type, it doesn't read well or sound good to me, as it has but little spirit, and no feeling in it. I am now speaking of my discourses.

My most fervent desire is to speak of what I know and how I feel, but it's a great fight to be able to express your real feelings. I am looking ahead, and worrying about some things that are useless and a waste of energy. At times I am exercised about death and the hereafter, but as Charles Frohman phrased it, under spiritual enthusiasm, "Why fear death? it is the most beautiful adventure of life." I would like to die, if I can, without fear, in fact, die like a Roman.

My purpose is not to discourse on wonderful things, that I have achieved and experienced, but my wish and desire is to reach the hearts of men. I only wish I was better understood; but unless men are of my temperament and see

things as I see them, with a moving picture mind, they can not comprehend things in the way I do.

I may not stand blameless before God at the last day, but I am not afraid to meet my God and be judged by the Lord as to my desires, efforts and works. I understand the gospel of Jesus Christ well enough to know that God is perfect and deals out justice and mercy to his children; Jesus Christ is the door to the sheep-fold, and with all my many imperfections and weaknesses, if I am invited by the Master to come in at the door, all men who try to block my way will get run over and pushed aside.

I do not trust in man, but I honor and respect men who hold the Priesthood of God. I haven't given my life for this work, but have shown forth a willingness to place the little I have on the altar. I haven't been called, nor asked to do anything, that I have not responded. No appointment has been given me that I have not filled, in my way, and to the best of my ability.

I can do anything I am set apart to do, if I have the spirit of my appointment and am humble and prayerful.

I know the sick are healed through the laying on of hands, as well as any man in all Israel, as I have witnessed the healing of the sick. I know we have the spirit of prophecy, for I have tried it out, and it works all right, if you get the spirit of prophecy. This work is true. This is the Church of Jesus Christ of Latter-day Saints, but when you so testify it ought to be done by the spirit of prophecy and revelation.

As far as the Government of the United States is concerned, I feel

somewhat like General Pershing did when he offered to the Allied nations the army of the United States. We parents give to our country our sons just as gladly and freely to enter into this great struggle for justice and liberty for humanity.

If you can grasp my meaning you will know exactly how I feel towards the Church and the Priesthood. The Lord knows I love the Church, her people, and my Country, and I have no fear that the Lord cannot overrule and overturn nations and people, until they shall repent and serve him. The Lord has taken care of me, and I have learned to trust him, as he is a good Master, and he is full of mercy, justice, kindness and love.

I feel to say, "God save the people, not kings, but the people." If I had written that poetry, I would have said, "God save the people"—and to — with the kings, but as I didn't write it, will refrain from saying it.

Brethren and sisters, this work is true, for I have worked and labored in it until I know of its truth: I am now going to ask you a few questions: "Do you know of anything in all this beautiful world that is more important than human life?" You don't, do you? I will ask the same question in another way: "Do you know of anything in all this great universe that is dearer to the Father than a human soul?" You don't, do you? Of course, you don't, as the Lord said in the Doctrine and Covenants, "And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great will be your joy with him in the kingdom of my Father."

To be saved in the kingdom of God is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation. Then "soul hunting" is of far greater importance than spending one's life in money seeking, and the accumulation of wealth. I can see that the things of God must be made more interesting than the things of the world; that the things of God must be better advertised than the material things of the world.

I almost forgot the one thing I desired to say, and that is: God bless the choir, the singers and musicians. I know as well as I know anything that the Lord will bless Brother Evan Stephens; and as a servant of the Lord, I promise him he shall have the Holy Spirit to comfort and console him, and he shall not be lonely or desolate among this people. God bless all these sweet singers he is training. Little do you people know what it costs in time, effort, and study, to acquire the art to sing; if we as a people put forth a tithe of the effort they do to sing, in studying the word of God, we would be the most intelligent people in all the world. The Lord bless you. Amen.

After singing, by the combined choirs, "Grant us peace," President Rey L. Pratt pronounced the benediction.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held in front of the Bureau of Information Building, at 2 p. m., Elder Charles H. Hart, of the First Council of Seventy, presiding.

The music and singing were furnished by the Ensign Male Chorus.

The chorus and congregation sang: "Let Zion in her beauty rise."

Prayer was offered by Elder Wm. E. Evans.

The chorus and congregation sang: "Lo, the Gentile chain is broken."

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake of Zion.)

My dear brethren, sisters, and friends, I do not know whether I shall be able to make you hear what I may have to say to this vast congregation gathered upon these grounds. I am very grateful to my heavenly Father for the blessings that we enjoy through his Holy Spirit, poured out in great abundance upon the Saints who have been gathered in this Conference. The blessings of our heavenly Father have come to the people in these valleys of the mountains. His gracious care has been over them. Prosperity has attended the efforts put forth by the people who have gathered from every land and clime, and God has been merciful unto them. He has granted unto them health and strength, the comforts of life.

My reflections have gone out to the time when I first saw this spot, in 1859. The first worship that I attended was in a little building that was located here in the southwest corner of this block, as I remember it. There were none of these elegant buildings erected at that time—the holy temple here, the tabernacle, and these other magnificent buildings of worship erected for the

good and blessing of the Saints and the preaching of the gospel. All these have come since that day. I remember vividly the instructions given by the late President Brigham Young upon several occasions, not only in the services held in the tabernacle, but I also remember vividly the instructions given by him on the tours that he made of the various settlements of the Saints in the southern part of the country, where I was reared.

I remember the counsel and instructions of a practical nature given unto the gathered people. I remember distinctly the counsel in relation to being self-sustaining, frugal, and building up homes and cities in this land of Zion. Those practical words of instruction have been followed up, as we heard, too, in the opening session of the Conference from our beloved President Joseph F. Smith.

I believe in a practical religion. I believe in that which shall build up, advance, comfort and bless man upon the earth. I believe in that which shall bring about the preaching of the gospel of the Son of God, both at home and abroad, and aid this great work that God has established in these the latter days. I am thankful for the work that has been accomplished in the building of temples in our midst, in which the gospel of salvation can reach the living, and the dead as well, for the gospel is not all to the living, it is also to the dead. I believe in the literal scriptural sayings of our Lord and Savior Jesus Christ and his apostles. I believe they are literally true, and that our Master, when he went into the spirit world, preached the gospel to those who had gone before, who were some-

time disobedient in the days of Noah when the ark was preparing. I believe in the mission of the elders of Israel who have gone before. I believe that the gospel is to be preached on the other side as well as on this side. I also believe that it is the duty of Latter-day Saint elders to preach the gospel in every land, clime, to every people—for I believe that the Lord has said that when this mission shall be finished that the end will come. The testimony of the message of life and salvation must go to all people of the earth, before the consummation of that which has been spoken by the prophets of the Lord.

The gospel means a great deal to us, not only in the word but in the living of it. I believe it is right to have faith in the Lord Jesus Christ and in his mission and being. I testify to you of this knowledge, and I am grateful for the testimony I have that God lives, and that Jesus Christ is his Son. I am thankful, my brethren and s'isters, for the principles of the gospel wherein repentance is brought to those who need repentance; and I am grateful for the blessings of baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost. These are principles of salvation, and no one, according to the holy scriptures, can enter into the kingdom of God without these ordinances being administered unto them. This is the word of the Lord, and these principles are plain scripture. They are set forth for our guidance. But these are not all that Latter-day Saints need to observe. They are the ordinances that are required. Then there is the living of the gospel of the Son of God, there is the putting into

practice the teachings which he gave unto men while he was upon the earth. These sometimes are difficult for us to observe as we ought to. If we did so, we would be the best people upon the earth. Notwithstanding, I say, that we *would* be the best, we *are* the best people upon the earth, inasmuch as we observe the commandments of the Lord. Ours is a practical religion, it is an every-day religion—with us it is not simply going to the house of worship upon the Sabbath day. That is required of Latter-day Saints, and a great many of them forget this great blessing that they enjoy of observing the Sabbath day and assembling in the worship of our heavenly Father. I believe that wherein we do not observe the day set apart for the worship of him, we become spiritually sick, and become dead branches, as it were; and the Spirit of the Lord will withdraw from us, inasmuch as we do not observe this commandment of the Lord.

I have had a great deal of pleasure, my brethren and sisters, in the work of the salvation for the dead. I have had the honor of associating with my brethren who have presided over the Manti temple from the beginning, in 1888—President Daniel H. Wells and President Anthon H. Lund, President John D. McAllister, President John B. Maiben, and others who have been there. I had great pleasure in associating with and partaking of the spirit with which they were imbued. I remember very vividly the instructions of our beloved President Daniel H. Wells, who was the first president of that temple. I remember what he said relating to the preaching of the Prophet Joseph

Smith in the city of Nauvoo, and of his own conversion into the Church of Christ. It will be remembered that at that time he was not a member of the Church of Jesus Christ of Latter-day Saints, but a staunch friend of the people of God who had assembled there. And he said upon one occasion that there was nothing in the gospel of Jesus Christ that so appealed to him as the principle of the redemption of the dead, brought forth by the revelations of God through the Prophet Joseph. He had, he said, gone to many denominations. His father had not been a member of any church. His anxious question was as to his father. Where would he be? Of course, he was answered that there was no redemption for him; he was entirely lost—*his father and mother were lost, and they would not associate together!* That was the word that he received. But the Prophet said that we should be joined together with those of our kindred who had gone before; that there was salvation for those who had gone behind the veil, for the dead; and the gospel was being preached to them the same as to the living. We have an abundance of scripture relating to that matter, which gave him comfort and joy, and which upheld him, and he said, "Where my father is and my mother, there is where I desire to be, and with my kindred."

That is the doctrine of Christ, who gave it. His apostles who followed him, also preached it.

My brethren and sisters, I rejoice in the blessings of our Father unto us as his people; and in the gifts and blessings that we enjoy in this land. I am thankful for the freedom that exists here, the blessings

that have been poured out upon this land of Zion, land of liberty; and I trust that we will be found worthy, and in the ranks of those who shall defend the principles of right and liberty all the days of our lives. It has been said in times past that as a people we have not been loyal; we have been falsely charged with not being a loyal people to our Government. I do not know of anything that speaks louder than the works that have been and are being done by the Latter-day Saints today in offering our sons and our daughters to go to uphold and sustain the principles of right and liberty; and in contributing of substance freely for the cause that we believe to be right, and for the upholding and sustaining of the great Constitution of our land. By the blessings of God, no king shall rule upon this land! God has decreed it, and I know that his words will not fail. God bless you, my brethren and sisters, is my prayer, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

I rejoice, my brethren and sisters, in this opportunity to bear testimony to you who have come here to receive the word of the Lord. The opportunity and privilege which is afforded us to assemble as members of the Church, to receive instructions at these conferences, will at the end of the ordinary life prove a liberal education in the vital things of life. And I do most sincerely hope that we shall not only come here to listen, but to believe that which we hear, and that we shall adopt it into

practice in our lives. I have observed that it is easy to listen, and that it is difficult to practice that which we know we ought to do. I have occasion to know that many times we have to be reminded and told over and over again the things we ought to do and we know we ought to do them, but we do not have the courage to do them. I remember a physician advising a certain man that if he did not quit the use of liquor, he was going to suffer a premature death. The man who was then advised ceased the use of liquor; but the physician who had administered the admonition died a drunkard himself, notwithstanding he knew he was doing wrong. What we lack is the moral courage to carry into execution our convictions.

My brethren and sisters, I feel that many of us Latter-day Saints have treated very lightly the instructions and the counsel that have been given to us by the leaders of this Church, we have not profited by their advice, and we will reap only that which we have sown. We shall discover that we will not escape the chastening hand of God, after having been taught and admonished, and we shall find God will not be mocked.

I believe that this is the day of judgment. I believe that we are approaching a time when men and women cannot mock God and live in open defiance of his law without soon coming to answer for the responsibility that rests upon us to act as we please. I believe, brethren and sisters, that we live in the most important age the world has ever seen, a time foreseen by the prophets of old whose minds were lit up by inspiration when they

spoke and talked of our day. There is not a man or boy here with whom Abraham would not have exchanged places. There is not a man that any of the worthy prophets of God would not rather have changed places with and lived in this day of wonderful opportunity, this day of the consummation of God's great purposes in the earth. They would rather have been where you are than where they were.

I think sometimes we live too close to wonderful things to really realize them. I often have the opportunity of standing on Portland Heights, west of the city of Portland, and looking sixty miles east. On a beautiful, clear day, I can see rising majestic above the Cascade range of mountains, Mt. Hood, eternally crowned with snow, and its very base is the summit of the mountains—rising 11,000 feet to a distance approaching the storms' home; and I always go away feeling more inspired. My backbone is a little stiffer, and I feel a little more that spirit of worship and adoration of God; for not only do the heavens declare the glory of God, but his works around and about us, if we will only open our eyes, preach sermons to us. And I always wanted to go up to the mountain. I had the opportunity a few years ago, and when I reached the base of the mountain, the 6,000 foot elevation, I thought I would be filled by the wonder of that scene—but instead, I was up against the face of a great cliff that rose thousands of feet above me, and I could only see about a hundredth part of the mountain, and I was disappointed; but as I passed through that experience I said,

"How that is like life: we are often too close to the big and the great and the grand things to really realize and understand them. We have to get a little further away to get a proper view and understanding. I understood then why it was that he who stands out as the most illustrious character of all the ages, who is the Summit of all peaks, Jesus Christ, the Son of God, was not understood by his own generation. They were too close to him to see him. You have to get hundreds of years away before his greatness, his majesty, and his power can be seen and comprehended by the multitude. And I understood, too, how it is that the prophets have not been without honor, except in their own country and in their own time. It has taken one or two generations to elapse before men began to see the worth and the merit of those who have been the world's greatest benefactors. And so it has been with "Mormonism," and with the Prophet Joseph Smith. He was too close to the men and the women of his own time. They felt with him as they did with Jesus. Wasn't Jesus the carpenter's son? Didn't they know his father and his brothers? Just so men thought that they knew all about Joseph Smith, and that he did not have a message of any particular consequence to them! And so they chose to turn their faces away from him. But as we recede from his day, and contemplate the man and his message, we discover that he begins to rise to his own place and position, for he will stand as one of the pinnacles in the midst of the children of men; and that which he did, men shall yet come to acknowledge was

given of God, for the salvation not only of a few Latter-day Saints, but of the whole world. When the Lord has a message to give, he does not ask us, "Whom would you like me to speak through?" It is his business and right, to take a shepherd, a tax collector, or if he chooses a farmer's boy, like Joseph Smith. That is his business.

And the big thing is not after all the man through whom the message comes, but the message itself. Joseph's was a message of repentance to this generation. The Lord Almighty is deeply concerned over the men and the women of our own time. He has been pleading with us as Latter-day Saints to do the work he wants us to do; but we have sometimes been very stubborn and indifferent to the message, and we have had to be forced, by circumstances that surrounded us, to do the things the Lord wanted us to do, because we were unwilling otherwise. But he has in his mercy hedged up the way and provided the means by which we would move where he wants us to, and do the things he wants us to do.

And as he has been dealing with us, so is he dealing with the nations of the earth. And so I have this testimony—that God loves the whole world, and will save all men if they would repent—and yet not one single soul will escape the consequence of wrong doing, except he repent. I say that this is a day of judgment; and I want to testify to you that the judgments of Almighty God are only beginning, and the war will go on, the judgments of God will go on until his purposes shall be accomplished in the earth, which is the humiliation,

and repentance of the children of men.

I want to testify that what Elder Whitney said this morning with reference to God compelling men to obedience, is true; this has been witnessed many times in this generation.

I recall a circumstance that happened some six weeks ago in British Columbia, one of the conferences of our mission. A certain man had been approached to obtain permission to have his daughter baptized. The wife and some of the children belonged to the Church. He first gave it and then rejected the elders and withdrew his permission. They labored with him two or three nights in succession trying to persuade him not only to give permission for the daughter to be baptized, but to be baptized himself; and at last he became bitter, abused them, refused to have anything more to do with them, and said he was sorry he ever met the "Mormon" elders. When they left him they told him that they had borne witness and testimony to him of the truth, that he knew enough to condemn him, that they would be witnesses against him in the day of judgment, and that the Lord would deal with him. He simply laughed and said, "I am not afraid of the consequences, don't you worry at all about the judgment." The next night about 9 o'clock he was stricken with a malady that the physicians who were called could not diagnose, only that he was dying, that he was filled with pain from head to foot and he writhed in agony, and refused to respond to the treatment that was administered. He suffered for hours, until his proud, haughty

spirit was broken. And then he turned to his wife and said, "You go find those 'Mormon' elders." It was one o'clock in the morning when the brethren were brought to his bedside; he began to cry when they came in, and said, "I have been in hell this night. I have been taken at my own word, and God has punished me." And he humbly begged their forgiveness and said, "I will not only give consent for my daughter to be baptized, but I will be baptized myself." They laid their hands upon him and blessed him, and his malady left him. He arose the next day, and with his daughter was baptized. I saw him three days later, and heard his testimony, and he said: "As Paul was stricken on the road to Damascus, so have I been stricken, and I am now willing to do what the Lord wants me to do."

I want to say that while the Lord may be swift in some instances and slow in others, just as sure as we live, he will not be mocked; and we shall come to judgment. We may hide our sins, we may try to cover them up, but every one of us shall come face to face with the judgment, sooner or later. O, may the Lord be merciful to us and chastise us before we have to go too far.

I spoke yesterday concerning the war and its effect as I witnessed it in some of our Canadian territory, where we have seen the spirit of repentance coming over the people, and men began to enquire after the gospel. When our elders came to the homes of the people where the son or the father had been taken—for there was a terrible loss of life in the first companies of Canadian soldiers who went to Europe, and there was scarcely a block where

there was not somebody weeping for the loss of their dead—the thing they wanted to talk about was the dead loved one. The sweet comfort of salvation for the dead, as revealed through the Prophet Joseph Smith, has brought consolation to many thousands of people; and many began to pray to God who never prayed before. When a man begins to pray, he begins to repent and turn from the wicked things which he has been in the habit of doing. A spirit like this took possession of the people until we had an increase in baptisms of ten times as many as in any preceding year. I am expecting to see that same thing start all over this and other lands.

We received the word of God not only for the Latter-day Saints, but for the whole world, to avoid the use of intoxicating drinks, to observe a more strict diet in the use of meat, not to use tea and coffee; and only the Latter-day Saints have believed this doctrine. The result of obeying it has been that when our boys go to the cantonments, their physical examination stands higher than any other class of men. When some of our boys from one of our "Mormon" settlements in Idaho recently passed their examinations, the physician said, "Where did you boys come from?" they told him. "Well," said he, "I have never examined as clean a bunch of men in my life." There were not one among them that was not physically sound and perfectly clean.

A major in the army, a "Mormon" boy, said to me: "I never appreciated the teachings of my father and mother until I came out here. I did not pay much atten-

tion to the Church, but when I came here and found the truths I had been taught were the very things now demanded of me by the officers of the army, I have a greater respect for my Church and parentage than I have ever experienced before.

One of the greatest commercial advertisers, and organizers of commercial bodies, spoke in our chapel at Portland a few years ago, he had experience not only among the Latter-day Saints, but all over the world. He turned to a company of "Mormon" missionaries, and said, "If you want to win the laurels and the plaudits of the world in the future, you just stay by the standards of your fathers and mothers, and you will come out on top with your colors flying. Do not abandon the things that they have held dear." He died last year, but this was his testimony, and this is my testimony to you, brethren and sisters. It is being demonstrated in the cantonments where our "Mormon" boys are now reporting for service. But the beginning of the reformation, and the change that the Lord wants to spread all over the world, until the whole world shall keep the Word of Wisdom, too, is coming. We have been preaching prohibition, the abstinence from the use of liquors—and I want to tell you that it would have taken fifty years to have accomplished the change among the nations of the earth that has come during this war. The Lord has forced the circumstances of nations so that they are abandoning the use of liquor.

We will come to the day when we will abandon the use of tobacco. Instead of sending train loads to our boys to undermine their health,

we will be loading those trains with food for them; and instead of using the acres that are now planted to the raising of tobacco, we will raise wheat and other substances that shall be needed. We will come to the day when we will have to conserve this land for raising of more beneficial things; so the heaven is working and God's purposes are being accomplished in the nations of the earth through the chastisement that is coming.

Now, brethren and sisters, I do not think there is an experience through which we have passed but that has its lesson. What is the lesson to us? The lesson to the Latter-day Saints is this, that we who have been called and chosen to be the ensign, the pattern, the example to the world, shall set our houses in order, that we shall turn our faces toward the Lord. And we know many of us have neglected him. We know we have failed to keep the commandments of the Lord. We must repent, for if we do not repent, we shall be chastised too, for the Lord does not look upon sin and wickedness in a Latter-day Saint with any degree of allowance, any more than in anybody else; but because of our knowledge, greater responsibility rests upon our shoulders.

Brethren and sisters, be not alarmed or disturbed if our boys go into battle. Be not concerned if some of them lay down their lives—for if so, it shall be that we too need to be touched, and have our hearts turned back to the things of God that some of us have almost forgotten. In our mad zeal in the accumulation of the things of this world, we have almost lost sight of the purposes that God had in bring-

ing our fathers to these valleys of the mountains, giving them more precious things than gold and silver. The blessed heritage of the gospel has been entrusted into the hands of the Latter-day Saints. The world has riches beyond anything we have, but we have the one precious thing that they do not have, and it is worth more than all other things in the world—the saving principles, the priesthood, the virtue and the power of the gospel of the Son of God. And that is the thing the world will desire more than they want anything else, and they will come to it. Shall we be prepared to give it to them? We will be, if we are wise; and this is the day when I say we ought to set our houses in order, a day when we ought to repent. And if we need chastisement, it will come to us, and sorrow will come to us, only for the purpose of turning our hearts to the Lord in humility and faith to obtain and maintain the blessings God has promised to the faithful.

My brethren and sisters, I have a testimony as I have labored among the soldier boys who have been in these camps, that their faith is growing. I have listened to their testimonies, I have had the pleasure of ordaining to the Melchizedek Priesthood a score or more of them, some were not even deacons, when they went into the war, but they have been reading, associating with their companions, returned missionaries, and corresponding with their bishops, and they now seek the priesthood; and I never have been more inspired in my life than in laying my hands upon their heads and blessing them and conferring the priesthood upon them, and I

have never seen men more eager than some of them are. Do not fear for them, for my testimony is they are going to be on their mettle and keep the commandments of God, they are preparing themselves if necessary for the great sacrifice.

When General Green, the commander of the Ninety-first Division at American Lake, returned recently from France, he wanted every man in that cantonment to obtain a Bible, and said, "I want them to read over and over the story of the God-man who died for men, that you too may learn how to die for men." His statement to me was that he wanted our boys to have all the benefits of their church, all of its instruction and inspiration possible; this spirit is dominant among those men, and I say to you that I have a testimony that the majority of our boys will come back again.

The Lord Almighty made a promise that in the last days he would mark his servants, even as the lintels of the doors were marked in ancient Israel, and the destroying angel who passed by spared those houses, so shall his servants be marked in their foreheads and spared destruction in the last days. I may not see the mark but the destroying angels shall, and in the midst of battle his servants shall receive protection.

We have had some ten of the brethren, members of the Church, in this battle since the very beginning, three years ago. They have been in all manner of difficulties. A shell exploded near one of them and threw him forty feet in the air, and he fell on a pile of bricks. Three vertebrae were dislocated, but he recovered. They have been

in the midst of fire, but not one has lost his life, although they have been wounded. One of the brethren told me that he was in charge of a squad of men carrying the stretchers that picked the men up right where they dropped, in the battle field; and he was in the midst of bursting shells for hours, and he said, "I never went a step of the way that there was not a prayer in my heart to save those poor wounded men and save my own men and escape, and many times the inspiration of the Lord came to me, 'Take this road out,' 'Stop there,' 'Turn there,' and immediately I have seen where I stood; a shell drop that tore everything to fragments, and we would have gone into eternity."

I do not think the Lord will take hold of the shell and turn it away from your boy, but I think the Lord will put it into the heart of your boy to be in a place of security, and those who command him will place him where he will do his duty and where he will be safe; and the angels of the Lord shall be there, and it is my testimony that a majority of them shall come back home.

I listened to the testimony of Harry Lauder, the great Scotch comedian. I heard him make a statement recently in Portland, and I give it to you as an evidence of that changing sentiment that is coming over the children of men. To young men usually death seems a long way off, but not so to the soldier boy. When we get old, we know we may be sick and near the time of death, but these tens of thousands of young men, feel that it may be only a month or two and they will be slumbering in France. They want to know what shall hap-

pen when their young life shall be cut short; so many are now interested, and we have baptized three of these young men, as a result of our labors in the cantonment at American Lake.

I now see some of the comforts and blessings of fathers and mothers having more than one son, for if I have ever seen a thing that is heart-breaking, it is to go into a home where there is only one child, one boy, and he is gone, and they are all alone. There is comfort left for those who have more than one son, if accidents do come; but there are some families whose names will be wiped out, they have had only one child. Harry Lauder had but one child, never thought he would perish, but he did, and when the blow fell upon him, he was dazed, and said for days he was beside himself in grief. "At times during those first days," he said, "I almost questioned the justice and wisdom of a God who would allow such a thing to happen." And then he said:

All this time while I had been raging against the cruel fates which had taken my son, there had been comfort and peace in store for me, and I had not known it. And that comfort and peace lay in my belief in God and a future life beyond this sphere.

Now, while the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did he gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world.

Oh, that I could convey unto you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if

he had simply gone on a long journey, and was waiting for his mother and me to come to him. And I brought his image before me, and imagined him holding out his arms to his mother and myself to fold us within his loving embrace, and in the joy created by that picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind.

And because of the great comfort that my belief and faith in the future life have brought me, I have become humbly grateful and thankful that I never mocked the name of God or cast him from me at any period of my life. Because I know, I am convinced, that he has helped me to bear this great blow by making my conviction that this life is not the end stronger than ever.

This spirit is sweeping over the world. And now the doctrine we believe that we shall live again, and be the same individual after death as in this life, though at one time believed only by few others than the Latterday Saints, has become the source of comfort and happiness among the children of men, and now they know they would not be satisfied if they could not meet the very John they laid away. They want to see him in the exact form and features, the very same individual. And now the blessed hope of salvation for the dead will come naturally into their lives. O, how wonderful are the provisions of our Father to meet all the emergencies of life—its joys, its sorrows, its distresses. Here is a gospel that meets all emergencies.

But unless we keep the commandments of God, we shall not reap the results of joy, and happiness, and security, and safety in the midst of troubles that are to come. My brethren and sisters, this is my testimony, that God lives, that this is

the hour of judgment, the day of repentance, and that men will be forced to yield even through much sorrow and affliction if not otherwise, for it is the time when they must yield to the will and the purposes of Almighty God.

May he bless us and help us as members of his Church to stand in our place and discharge our duty, and come out victorious whether we live or whether we die, that we shall be prepared to come into his presence and into that realm where we shall meet the blessed, and redeemed, and saved in his celestial kingdom, I humbly pray in the name of Jesus. Amen.

ELDER ORVIL S. THOMPSON.

(President of Millard Stake of Zion.)

My brethren and sisters: I am overwhelmed with the sense of the responsibility of this moment. I think I have never before been so thoroughly impressed with the responsibility that attaches to an elder of the Church in occupying this position, as I have been during the sessions of this conference. The thought has come to me that here are men and women who have traveled great distances, from Canada, Arizona, Mexico, Idaho, our surrounding states, and from the furthestmost points in our own state, who have come up here to be instructed. And how brief and how precious is the time in which to receive the many instructions given! So, I pray, my brethren and sisters, and ask your faith and support, that the time I have been allotted shall not be wasted, but that the Lord shall inspire that which I may be led to say.

I wish to express my approval,

my hearty approval, of the spirit and business action taken in this conference from the beginning until this moment. I want to express my approval of the selection of the man who has been called to fill the vacancy in the quorum of the Twelve Apostles, caused by the death of Elder Hyrum M. Smith. I have known Richard Lyman for many years. I bear record of his virtues, of the uprightness of his life, and of his ability. I see in him a worthy son of an illustrious sire, worthy to carry on the splendid work left by his father. Since the death of Elder Smith, questions have come to me frequently, "Who do you suppose will be the new apostle?" It is a natural curiosity that comes into our minds on these occasions. But in answer to that, universally I have said, "It is not my business to choose, not my business to select, not my business to nominate—it is only my business to be in a position of faith and confidence in regard to the leaders of my Church, that shall lead me to sustain and support any one who shall be selected under the inspiration of the Lord, through his servants whose duty and privilege it is to nominate to these important positions.

That faith and confidence and devotion which I desire to show to the authorities of the Church I extend also in a very large measure to the authorities of our Nation in this hour of our national crisis, that I shall not destroy their influence by destructive criticism, but rather that I may help them if possible, by my helpful work and sympathy.

I rejoice in the testimonies of the conference, in the splendid instructions, at the opening session, by

President Joseph F. Smith; and I have thought that if the Latter-day Saints had obeyed the instructions that were given in the early days of the Church, in the conservation of their resources and in the patronizing of home institutions inaugurated for the manufacture of the things necessary for the support and comfort of the people, that we would indeed be in a splendid condition at this day and time, and the necessity of teaching conservation and supporting home industry would hardly be necessary among this people.

I thought of the splendid work in the past of the Relief Society, of the thousands and thousands of bushels of grain stored in the granaries of our people by the officers and members of that organization—of the instructions given by President Brigham Young and with what enthusiasm his counsel was taken up in the early days of the Church by the sisters. But we went along in a kind of a haphazard easy-going way, the necessity for that grain in the future seemed to grow more distant, we lost interest, the wheat was sold, the money invested in other things. The thought came to us that with the increased means of transportation, with our immense resources of land and water, there never could come a time again when men and women would suffer for the necessities of life, for the staff of life, the bread necessary for the support of the body.

We took up with the idea of the world, as announced just previous to the outbreak of the great war by a great educator, even within the walls of our Tabernacle, that a great international war for the

future was an impossibility, because men had become too intelligent, the financial magnates of the earth would not finance another great struggle, and we might never expect to be engaged in another great conflict. But the Lord had declared that the people would be chastened, and one of the means of chastening was through the effects of war. And it has come—and the benefits of those early teachings are now more apparent to us than they have ever been in the history of this people.

I rejoice in the testimony of Elder Melvin J. Ballard in regard to the condition of our soldier boys located in the cantonments of our country. The United States Government issues daily an official bulletin, which contains a description of the orders and activities of those located at the seat of the Government. One of the items which I usually read with interest each week, in this official bulletin, is the health conditions of our soldier boys in the cantonments in the United States; and the particular feature that I have paid attention and interest to is that which refers to the moral condition of our young men who are in training for the defense of our country. There is a list given of the various diseases and ailments which drive men into the hospitals each week—so many cases of pneumonia, so many cases of scarlet fever, so many cases of other diseases which afflict our boys—and among these, so many that enter the hospital on account of breaking of the laws of purity and virtue, an average perhaps of from 1200 to 1500 of the latter class within the cantonments of the United States each week. I have

taken occasion to notice the comparison as between Camp Kearny and American Lake and other cantonments throughout the country, as they compare with the entrance into the hospital from these causes; and I rejoice to say that in these places where the men are assembled from these intermountain states and where the “Mormon” boys come from chiefly, that we find the lowest percentage of those who go into the hospitals from the breaking of the laws of virtue and personal morality. It is a testimony to me that the teachings of the parents have had effect in the lives of our young men, and that they have carried the principles of virtue and honesty and uprightness and honor into the service of their country. I rejoice that this is true.

My brethren and sisters, I have confidence and faith in the young men of Zion. I think they will not be recreant to the responsibility and obligations that are upon them, they will not bring disgrace upon their parents many of whom have come from foreign lands and established themselves in the tops of these mountains, and have taught correct principles to their children. I would be a despicable character indeed were I recreant to the name of my honest old Scotch grandfather, the only one of a large family who was touched by the influence of the spirit of the gospel, who left his home and friends and family, all that he had, for the gospel's sake, and came to this country. I would indeed be a despicable character if I should be recreant to the memory of my grand-mother, who came from the highlands of Scotland, and whose body was left in one of the temporary abiding places

of the Saints, in their journey to this land. I would be a despicable character indeed if I should be recreant to the sacrifice made by my grand-father and my grand-mother in laying the foundation so that I might live here in peace and plenty, enjoying the society of the servants of God. As President Smith delivered that splendid testimony that here within these mountain fastnesses is the power and authority to act in the name of God, my soul was thrilled with the truth of his testimony, and I repeat it, and bear it unto you at this time, in the name of Jesus Christ. Amen.

ELDER PETER G. JOHNSTON.

(Of the Church Auditing Committee.)

My brethren and sisters, in the humility of my heart, I earnestly desire your sympathy and faith, that I may speak the truth.

This is an historic spot, the "gates of Zion," where

Zion stands with hills surrounded—
Zion, kept by power divine;

All her foes shall be confounded,
Though the world in arms combine;

Happy Zion, happy Zion,
What a favored lot is thine!

and we will feel the inspiration of that verse and thank God that our lot is cast here.

No doctrine or article of faith do we teach our children more sacredly than that the Declaration of Independence and the Constitution of this Country are inspired of God the eternal Father; and therefore they must of necessity square with the gospel of the Lord Jesus Christ. And it might be well to examine into the truth of that statement for a moment. For example, the cor-

nerstone upon which American liberty is built, the very rock in which the flag staff of equal privileges is planted, are these words:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Look at that for a moment carefully. "All men are created equal," say the fathers of the country, holding it out as self-evident to every thinking man, making a statement that all the world, if they desired to candidly judge the cause of America at that time, could see what was the truth. Well, is it true? Certainly, as God lives it is true, and the Kaiser will discover it is true, and the powers of the earth have felt the truth of it, and they have said, as John Jacques said:

The sceptre may fall from the despot's grasp,

When with winds of stern justice he copes,

But the pillar of truth will endure to the last,

And its firm-rooted bulwarks outstand the rude blast,

And the wreck of the fell tyrant's hopes.

Let him or any other autocrat or despot, listen to that, for anent that stands the doctrine declared by autocracy that God gives to one man the special right to rule others. That is not true, that comes from another source, with which we have in the past had to deal.

There have been other wars than this, and we have taken part in one of them, in the heavens, when there

was presented to us the identical doctrine, not of German "kultur," but that we should be saved whether we would or no. And we said, "No, we reject the doctrine." Lucifer, the master of it, and the designer of it, with a third part or thereabouts of the hosts of heaven, were thrust out because of that autocratic feeling, that he wanted all the glory, and to save us whether we would or no. And we will thrust that doctrine out again, because we are free men!

Thank God for the declaration that all men are created equal and endowed by their Creator with these certain privileges. Oh, how magnificently that squares with the statement of the Prophet Joseph to Mr. Wentworth, when he asked for something that would express the faith of the Latter-day Saints. It begins this way: "We believe in God the Eternal Father." Yes, and the Declaration of Independence believes in the same truth and advocates it to the world; and the framers of the Declaration, with a firm reliance upon divine Providence for the support of that truth, pledged their all, including their sacred honor in its maintenance. It will stand, no matter what the cost, because God the Father has brought forth the truth in this land that he prepared for the restoration of the law of human liberty, and the law of eternal liberty, the perfect law of liberty. The gospel of the Lord Jesus Christ must needs have such a government to come forward under, and for that reason, it was revealed and brought forth in this goodly land; and, as has been said before, it can be said again, when the time comes in which the kingdom of God shall bear rule upon

the earth, the flag of this country, the flag representing liberty and equal rights, will proudly float in the breeze, hoisted aloft by those who have the power and right to defend its sanctity.

There is an inspiration in the sight of your faces. There is the belief that comes from my heart, that I feel you realize and have the testimony of this great truth, that it is unto God the Eternal Father we look for protection. It has been declared in the history of this country, as has already been made reference to by one of the speakers, that no king shall ever reign upon this land, save He whose right it is to reign—provided, however, that the people of this land will fear God and give glory to him and serve him. It is not necessary to go into the sacred history of this country, the Book of Mormon, to find that spirit—it has permeated the leaders of this land and the men that God has raised up for the preservation of human liberty; and the great Commoner, Lincoln, standing on Gettysburg, dedicating the field there for the resting place of those who had given their last full measure—if you will remember the words, the inspiration of them will come to you, when he said that it was "for us, the living"—think of it, *whoever reads that will be those who live*—"for us, the living, to see to it that this Nation, under God, shall have a new birth of freedom." He understood, he realized the necessity of fearing God and giving glory to him—and in the dedication of that field, and in the dedication of us to the purpose of the preservation of liberty in the earth, he bequeathed to us the privilege of living under God, in order that the

"government of the people" might not perish from the earth.

And the same inspiration comes down to this good day when the President of the United States said, "God helping, we can do none other than strive for the establishment of the principles that give us life." And in keeping with the same spirit, he said, "the purpose is to make the world safe for this principle of equal rights."

Latter-day Saints, of all people, have a right to feel grateful to Almighty God, and should live so that the inspiration and freedom of their lives from sin will bear testimony to the fact that we do have in keeping these statements, these sacred revelations: for it is a wonderful thing for the Church to have the statement that Almighty God inspired the framers of the Constitution under which we live; and we have that, it is contained in the 101st section of the Doctrine and Covenants. Wonderful! Read it and get the fire of it.

And oh, how thankful we should be:

Thou hast led us here in safety,

Where the mountain bulwark stands,
As the guardian of the loved ones

Thou hast brought from many lands:
For the rock and for the river,

The valley's fertile sod;
For the strength of the hills we bless

Thee,

Our God, our fathers' God.

Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City)

My brethren and sisters and friends; this, of course, as has been remarked by the other speakers, is a

very inspiring sight; and it occurred to me while I was sitting here that if we could remember half we have heard, and put into practice even a tithe of the counsel and instruction given, that we had been amply paid for attending this conference. I rejoice in the good work. I rejoice with you, who are one with me in the same faith, in the instructions that we have received. And yet, it occurs to me that possibly in this vast audience there may be some who are strangers to our teachings, who understand not the doctrines as taught by us, who have not received into their hearts the testimonies borne by our elders.

It is my province to be here daily, meeting strangers who are not of our faith. I often think, no matter how large the congregation, there are some of that class amongst us; and it may be there are some right here. We distribute our literature very freely to them. We hand out our tracts, sell them the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. What effect it has upon them we little know. We are casting bread upon the waters, and we have the utmost faith in the truth that it will be seen after many days.

A few days ago, however, I received a letter from the Northwest, which I refer to my friend, President Ballard, who goes back there. Some of our friends who have been here have scattered the literature abroad, and I am going to take the liberty, therefore of reading this letter to show the effect that it may have upon some. After saying that the letter is from so-and-so, and giving the address—giving the number and the street and the town—the letter commences, "We

'do not want any more of your tracts. The Holy Ghost dwells in this home, and we have no room for the doctrine of men and devils. We believe in a real communion with the Father, the Son, and the Holy Ghost. Praise the Lord!'

Now, I suppose to the Latter-day Saints who are here, that that appears very foolish. I want to appeal, however, to Saint and sinner who have been here this afternoon: Have you heard the doctrine of men and devils in this meeting? I appeal to those who have had our literature, who have read our tracts, who have sought to understand why we believe in God the Eternal Father and his Son Jesus Christ and in the Holy Ghost, you who have known that the "Mormons" believe in faith, repentance, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands, the priesthood that exists amongst us, men having received authority to minister in the things of God, holding the Aaronic or the Melchizedek priesthood, laying hands upon the sick that they may recover, sending their Sons and daughters into all parts of the world to preach the gospel of the Lord Jesus Christ—in all of this, have you detected any of the doctrines of men and devils?

But I appeal to you with regard to one statement in the letter that I have referred to: "We believe in the real communion with God the Father and the Son and the Holy Ghost." I make the declaration here, and every Latter-day Saint can say amen to it, that nowhere upon the face of God's earth is there a people who have had more communing with the Father, with the Son, with the Holy Ghost than

the Latter-day Saints. What does the man want? What does the world want more than it has already received? We declare, in all soberness that in this day God has given to us a prophet, Joseph Smith. We declare that when but a boy he went out into the woods to pray, and that he received a revelation from God. The Father appeared unto him, Jesus Christ appeared unto him, they talked with him. Can any man have a more real communion with God than that? We believe that God has manifested himself to his prophet, that through that prophet he has given unto us the authority, and that through his labors we have received the Church of God.

Now then, in this conference, from the begining, on Friday morning, up to the present time, have you received anything that is calculated to inspire you to go on with the work of God? I have felt the very blood in my veins tingling as I listened to the prophets of God. I have vowed more fervently before God that I would live nearer to him, that I would endeavor to keep his commandments, that my life should be a testimony of the gospel of the Lord Jesus Christ. These are the feelings that we have had in our meetings, you have had them. Now, what are we going to do? This conference is nearly over. You are going to the various wards and stakes of Zion, and in going there, I exhort you, my brethren, sustain the brethren who have given you these instructions, let your hands be raised, let your hearts send forth prayers, that God will bless all Israel. I think we have a splendid example in Holy Writ. Let me refer to it.

There was a time in the days of ancient Israel when they had struggles just as we are having now. The time was when all Israel had to go forth to battle. You are familiar, no doubt, with the travels of Israel toward the promised land. I draw your attention to just one story. When in the midst of their affliction, when they were beset by enemies, when they were going out through the lands of the heathens, Moses, the leader of Israel, said to his commander in chief, who was going out to battle, "Joshua, choose out men, go out, fight with the Amalekites. Tomorrow I will stand on the top of the hill with the rod of God in my hand." And Joshua went out to fight, and Moses went up onto the hill, and it came to pass that as the hands of Moses got weary and began to lower, on account of his age, and on account of the time, that the Amalekites prevailed over Israel; but Aaron and Hur came to his side. They placed a rock for him to sit upon, one on each side, they held up his arms, and as long as those arms were extended to heaven, Israel prevailed, the heathen were destroyed, and those hands were raised until the going down of the sun, and victory came to them.

I have only one thought in this—when you go to your homes, when we all go to our homes, let us get upon our knees. "Not to your tents, O Israel: to your knees, O Israel!" With one voice raise your hands to heavens and pray that God will sustain the president of this Church, the apostles who are with him, all who are laboring to build up Zion, and let us feel, with one heart with one mind, that we are maintaining them in their position

as prophets, seers, and revelators. Go to our homes, yes, and pray that God will bless the President of this Nation, the Cabinet, all who are endeavoring to maintain this struggle for freedom! To our homes, yes, and upon our knees pray that God will bless our boys, to guide them in their struggles, and send them home again!

God bless you. Amen.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The Constitution and its makers inspired—Distinguishing characteristic of the Constitution—Illustrations from the Bible and Book of Mormon showing why it is undesirable to live under kings—Germany disregarded the last five of the Ten Commandments—We are making war because war is wrong—Let us do our full duty, and sustain our country to the uttermost.

This is one of the most stationary and attentive outdoor audiences I think I have ever seen. You have listened with great interest to the important topics that have been presented to you this afternoon. I am sure that we have rejoiced, those of us who have attended these conference meetings, in the spirit and teachings of these meetings. I thought this morning in viewing the beautiful decorations of the Tabernacle with the national colors, how appropriate it is to have so decorated a hall, at a conference meeting in which an appropriation of a quarter of a million was made for the purchase of Government bonds!

I have rejoiced in the references we have had made by various of the brethren to the fact that the Constitution of the United States was an inspired document. I want to

testify to the conviction that that is true, a conviction reached by me not only from a belief in the revelation which so informs us, but also from a knowledge of the document and a historical study of its formation.

Had the document not been inspired, that grand old statesman of England, Premier Gladstone, would not have said that it was the greatest document ever struck off at a given time by the brain and purpose of man.

Had those delegates not been inspired, another jurist of our land would not have said of them that it was "the goodliest fellowship of law givers whereof this world has record."

Had those men not been inspired, Lord Bryce, the author of *The American Commonwealth*, would not have paid the splendid tribute that he does to the Constitution, giving the characteristic and underlying principles of it in substantially the same way as they are given in that revelation referred to by Brother Johnston, the 101st Section of the Doctrine and Covenants, commencing at about the 79th verse, showing the purpose of the Constitution, that men might be free, that they might have their free agency, and be responsible.

Some think that the distinguishing characteristic of the Constitution of the United States was its bill of rights. That is not true. The essential rights set forth in our bill of rights were known to mankind from an early day, from the time when the barons at Runnymede forced old King John to give them Magna Charta; and it was known in those various charters of English liberty which we inherited as Amer-

ican citizens, and which we brought with us as a birthright and a heritage when we came to this country. But the distinguishing thing, the pioneer work that was done by these delegates, was in declaring the fact that governments derive their just powers from the consent of the governed; and that is a principle that I think the Lord has desired that his people should adopt in the various ages of the world.

You read the Old Testament, I Samuel 8, where the people were desirous of having a king. Read what Samuel says to them. He is pointing out here some of the things that make it undesirable for them to have a king:

And he [Samuel] said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots: and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not answer you in that day.

There are some very striking things here in the Book of Mosiah. I had my attention called to it this

morning afresh. In the 29th chapter of Mosiah, when Mosiah grows old, and his sons have abused the trusts of government reposed in them, and the people desire a king, Mosiah says to them:

Now I say unto you, that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.

For behold, how much iniquity doth one wicked king cause to be committed! yea, and what great destruction!

Yea, remember king Noah, his wickedness and his abominations; and also the wickedness and abominations of his people. Behold what great destruction did come upon them; and also because of their iniquities, they were brought into bondage.

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably remain in bondage until now.

But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him, he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.

And behold, now I say unto you, ye cannot dethrone an iniquitous king, save it be through much contention, and the shedding of much blood.

For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him: and he trampleth under his feet the commandments of God;

And he enacteth laws, and sendeth them forth among his people; yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws, he causeth to be destroyed; and whosoever doth rebel against him, he will send his armies against them to war, and if he can, he will destroy them: and thus an unrighteous king doth pervert the ways of all righteousness.

There is more along the same line. Read on to the 32nd verse, and then the 38 and 39th verses, showing the outcome of the matter, whereby the people selected judges to rule over them.

I have rejoiced in the teachings of the conference which will enable us to be strong and steadfast in the work which lies before us. On the matters in which our nation is involved, some plain things have been said. The truth is that a military system has developed which has disregarded the last half (the last five) of the Ten Commandments. Very largely, at least, their system stands for the disregard of those commandments. While the world slept, nor dreamed that there was great danger for the people, this military caste looked out over the land of their neighbors to the north to the Baltic, to the south to the Mediterranean, and to the west to the English Channel; and forgot the commandment, "Thou shalt not steal." And in planning to extend the borders of their country, they forgot also the other commandment, "Thou shalt not kill," and the commandment—in their system of espionage in other nations, particularly active just now in Mexico—"Thou shalt not bear false witness against thy neighbor." And other commandments their soldiers have disregarded in their work of taking forcible possession of those lands.

When we read the story of the outrage upon Belgium, of the hundreds of thousands of Armenians who have lost their lives, of the awful tragedy in Rumania, and of that great highway along which the Polish Russian refugees passed, leaving now a highway carpeted with the rags from their clothing

and the small baskets which once held little babes—and the small bones only of fingers and toes, the large bones having been gathered up, so the correspondent tells us, for phosphates and fertilizers! When we think of these things and sense the responsibility upon us as our “brother’s keeper”—in a way we realize the necessity for our position today. You say war is wrong, but it is because war is wrong that we are making war. We remained out of this as long as we could and maintain our self-respect. We had been taught as American citizens that an American citizen had rights which should be respected everywhere. The Supreme Court, at an early date had announced that principle—that an American citizen, whether upon the high seas or upon foreign lands, had rights which other nations were bound to respect. When we saw the rights of American citizens disregarded, as in such instances as the sinking of the *Lusitania*; and after a promise against ruthless submarine warfare and a system of destruction of the lives and property of our citizens resumed—the only thing that we could do and remain true to our traditions and the heritages of the past, and retain our self-respect, was to do as our government has done.

The President of the United States said yesterday, among other things:

Germany has once more said that force and force alone shall decide whether justice and peace shall reign in the affairs of men, whether right, as America conceives it, or dominion, as she conceives it, shall determine the destinies of mankind. There is, therefore, but one response possible from us, Force, force to the utmost,

force without stint or limit—the righteous force which shall make right the law of the world and cast every selfish dominion in the dust.

Therefore, it is that we stand against the system which enables men, full-grown men to drop bombs upon sleeping babes and upon sleeping communities, to destroy helpless women and noncombatant men, and we realize the responsibility that rests with us. In the language of our national hymn:

In the beauty of the lilies Christ was
born across the sea,
With the glory in his bosom that
transfigures you and me:
As He died to make men holy, let us
die to make men free.

May the Lord bless the proceedings of this conference—those who have come up here, that the words that have been given here may be borne home to the people; that we may return to our homes with a determination to do our utmost as citizens of the United States to defend the heritages which we have. With us it is a religious duty as well as a civic obligation to sustain our country to the uttermost. And may the Lord help us do this, I pray, in the name of Jesus. Amen.

After the singing of the “Doxology,” benediction was pronounced by Bishop Percy Goddard.

CLOSING SESSION.

In the Tabernacle the conference was called to order by President Joseph F. Smith, who presided.

President Grant announced overflow meetings to be held in the Assembly Hall this afternoon, under

direction of Elder J. Golden Kimball, of the First Council of Seventy; and in the open air meeting near the Bureau of Information Building, under direction of Elder Charles H. Hart, of the First Council of Seventy.

The choir sang, "For the strength of the hills we bless thee, our God, our father's God," music by Evan Stephens.

Prayer was offered by Elder E. J. Wood, President of the Alberta, Canada, stake of Zion.

The choir sang the anthem: "Watching over Israel."

ELDER JOSEPH F. SMITH, JR.

Blessings and advantages of the gospel—Turning to God because of the war—Are the people observing his commandments?—Restrictions and conservation are means of teaching righteousness—Is this means being taken advantage of?—A warning voice to the Latter-day Saints—The office and calling of prophets and teachers.

I have but one desire this afternoon and that is to add my testimony to the testimonies that have already been given at the sessions of this conference, to the truth of this great latter-day work, and to testify that I know, as my brethren who have spoken have testified, that Jesus is the Christ and that Joseph Smith was and is a prophet of God who was called, raised up and filled with the Spirit of the Lord that he might establish in the world the truth of the everlasting gospel which for so many hundreds of years had been absent from the earth, because of the transgressions of the people. It was the purpose of the Lord in calling Joseph Smith to warn the people, to call them unto repentance, and bring them into the

fold, if they would come, where they could obtain all the necessary privileges, blessings and advantages belonging to the gospel before the great and dreadful day of the Lord should come. The Lord has always raised up prophets when prophets were needed, to teach the people, warn them of threatened dangers and give them the knowledge, through repentance, by which they might escape. It became necessary therefore in the dispensation of the fulness of time and before the coming of the Son of God, for the gospel to be restored, the nations of the earth to be warned, and every man to have the privilege of accepting the truth or rejecting it.

Permit me to read a few passages of scripture from a revelation that was given over eighty-six years ago, a revelation that was given to the world for the benefit of all the children of our Father in heaven. I read from the first section of the Doctrine and Covenants where the Lord says:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken, ye people from afar, and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

We learn from the very first verse which I have read that this warning is primarily to the members of the Church. The Church had only been organized a little more than a year and a half, for this revelation was given on the first day of November, in the year 1831. The Lord speaks first unto his people and says unto them, "Hearken, O ye people of my church." Then he goes on to tell what shall befall the nations of the earth, all peoples, every kindred and tongue, provided they reject the testimony of his servants; and this warning is not only unto the Latter-day Saints, the members of the Church, but unto all the world, but I say first unto the members of the Church, because we have come out of the world and have made covenant in the waters of baptism that we will serve the Lord and keep his commandments. I wonder after the passing of eighty-six years and upwards if there is not room even in Zion for repentance.

I was very pleased to hear one of our mission presidents declare that from his observation he could report that the people within the borders of these United States, because of the troubles now coming upon the earth, were turning unto God. It was very pleasing to me to know that their hearts are being touched. While he spoke I wondered if our hearts are being touched as they should be, and if we are repenting of our transgressions, our follies, our imperfections, and if we are putting forth a greater effort to serve the Lord now than ever before? If not, then let me say to you who are here assembled, and I pray you to carry the word to those who are not here assembled

who belong to the Church, that it is the will of the Lord that his people hearken unto this commandment from which I have read and from which I expect to read still more, and observe and obey all his commandments.

Are we observing the Word of Wisdom? Are we abstaining from the use of those things forbidden of the Lord which are injurious to our health? Are we faithful in the discharge of our duties as members of the Church, in the attendance at meetings, both priesthood and sacramental, and all other meetings which it is our privilege and duty to attend? Are we true and faithful to the law of tithing as it has been given unto us, and which is, if you please, a preparatory doctrine, given as a schoolmaster to lead us unto the higher law, or are we neglectful of our opportunities in this regard? Are we faithful in remembering our prayers before the Lord day by day, not only our secret prayers, but our prayers in family organization, in the family circle? Are we in possession of the spirit of prayer? Have we made it a part of our very being? Are we in touch with our heavenly Father through the Holy Spirit, or are we not? And so I could go on and enumerate other principles of the gospel and other duties, if time would permit, but this will suffice. The thing I want to impress upon the minds of the Latter-day Saints is this: that perilous times have come. As we heard in the singing of the choir, the tares and the wheat are growing together and have been growing in the same field for all these years, but the day is near at hand when the wheat will be garnered, and the tares likewise will

be gathered to be burned, and there will come a separation, the righteous from the wicked, and it behooves each one of us to keep the commandments of the Lord, to repent of our sins, to turn unto righteousness, if there is need of repentance in our hearts.

Now, let me read again a verse which I have already read:

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

Now again:

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

Now, that is the word of the Lord. This declaration is not mine, but I declare it unto you in words of soberness as being the truth which will prevail, and there is reason for us to seek the Lord and be more sober in our minds and in our actions than we have in the past.

Again, I was thinking when our brother spoke of the condition in the world wherein the people are becoming more humble than they were before the breaking out of the

war, and I wondered if they are turning from their Sabbath breaking—their excess of pleasure seeking on the Lord's day? I thought that this Government of ours is overlooking one of its most important duties in this hour of conservation, wherein they are restricting us, necessarily, perhaps, in what we shall eat, in what we shall wear; restricting the railroads in their transportation, the merchants in that which they shall buy and sell; and when they are taking charge of various other branches of industry. It struck me that they are overlooking one of the most important things that ought to be considered by the leaders of the Nation for the purpose of bringing to pass righteous peace and a successful ending of the war. That is they have forgotten or have overlooked their opportunity to restrict the people in their amusements and their Sabbath breaking, and teach them righteousness. Oh, what an opportunity there is, in all this restriction and conservation, to conserve faithfulness and humility before the Lord, if they would only require of the people to do so; but as we find, on the Sabbath day, which has been set apart by the Lord our God as a day on which we should worship him, the theatres, the places of amusement and recreation throughout this land from one end to the other, are filled and overflowing. The people are seeking pleasure, and there is still room for a great repentance. The Lord would be more inclined to hear the cries of the people of this land and aid them in the present awful struggle, if they would repent and worship him. But all this has been overlooked!

I want to raise the warning voice

to the Latter-day Saints and say to them that it is the will of the Lord, and I think I dare say so, that they should be more sober-minded as well as industrious, and should spend more time and give more attention to the things of the kingdom of God and less to the things of the world and the seeking of pleasure in this hour of trouble. Before we are through I fear we will be sobered.

Now, I will read again:

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion;

Remember this revelation was given over eighty-six years ago; again:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Now, just another passage from this same section:

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets;

The weak things of the world shall come forth and break down the mighty and strong ones, that man shall not counsel his fellow man, neither trust in the arm of flesh,

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth."

The Lord called Joseph Smith, and gave unto him his mission, and those who were associated with him, to teach the world the principles of the gospel. The Lord has declared, as I have read it to you here, that if the people refuse to hear the voice of his servants, and the prophets, they shall be cut off from among the people.

Well now, who is a prophet? The world has a very peculiar notion of what a prophet is. They think that the whole duty of a prophet is merely to foretell what is going to take place, that prophecy is the relating of future events, but that is only one of the duties of a prophet. I am reminded of a circumstance that took place in Israel in the days of Moses when he and seventy of the elders went unto the tabernacle to converse with the Lord and they prophesied. Two of the elders who were not with the others but remained in the camp, also received the spirit of prophecy, and uttered predictions and preached the truth without a doubt. Joshua—a man who himself was filled with wis-

dom, when the Lord through Moses called him to be the leader of the people—seeing that these men were prophesying, complained to Moses and demanded that he stop them. Moses' reply was: "Enviest thou for my sake?" Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" Then I read again in the nineteenth chapter of the book of Revelation, in that same passage of scripture that was referred to by Brother Ivins this morning, where the angel of the Lord declared to John that the testimony of Jesus is the spirit of prophecy; and the Prophet Joseph Smith has declared that every man who has come into this Church; and every woman, for that matter, who has received the testimony of the Spirit of the Lord, is a prophet or a prophetess; that every man should be a prophet, because every man in the Church should have the testimony of Jesus which is the spirit of prophecy; and he should declare the truth, teach the principles of the gospel of the Lord Jesus Christ, call upon the people to repent of their sins, and instruct them in the things of the kingdom. This is the duty of a prophet and constitutes the office and calling of a prophet just as much as the declaration of things which are yet to come. Now, these things are true.

The Lord bless you and guide you, my brethren and sisters, in the truth. May we seek for the testimony of the Spirit of God and become filled with the testimony of Jesus, that we can declare to the world that he is the Son of God and the Redeemer of mankind; and when we can do that in words of soberness, we are prophets and we

are prophetesses. Now, remember that. The Lord bless you, is my prayer in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE.

The last days—The gospel older than the law—Successive dispensations—Early apostasies—The gospel greater than any book—Need of a living Priesthood—A testimony to current revelation—Our particular interest in the outcome of the present world conflict—Principles of the Gospel unnumbered.

Verily these are the last days, the days seen by seers, predicted by prophets, proclaimed by revelators throughout the ages, and affirmed by the representatives of God in this current dispensation. In these days events develop rapidly. As on the mimic stage action increases, and in the working out of the plot and plan developments occur with bewildering rapidity as the finale approaches, so in the great drama of God on the stage of the world, the purpose of the great Master is being made plain through the portentous events of the current day. By the "last days" we do not mean the end of time. Such a concept indeed is impossible to the human mind. Duration is of necessity eternal, just as space is unbounded. So with respect to the gospel of Christ and its effects; this gospel is eternal and its extent unbounded.

Bible students recognize that Israel lived under the law, and that Christ brought the gospel which superseded the law, and they have drawn a wholly incorrect inference, namely, that the law is in fact older than the gospel. Be it known that the gospel, so far as this earth and its inhabitants are concerned, dates

from Adam. Unto him was taught the necessity of faith in the Lord Jesus Christ, not merely mental belief, but abiding, impelling, living faith, the necessity of repentance, the indispensability of baptism in water by immersion for the remission of sins, the indispensability of the bestowal of the Holy Ghost. These principles and ordinances were taught unto Adam, administered unto him, and by him were taught and administered to others. So was it also with Enoch, with Noah, with Abraham, with Moses, and with the hosts of God's righteous servants in the early dispensations, who in many instances laid down their lives in defense of the principles which they promulgated.

No, the gospel did not begin upon earth in the meridian of time. There had been gospel dispensations before, and there had been widespread apostasies from the truths declared in those several dispensations. The great apostasy following the apostolic ministry was not the first. There was an apostasy in the days of Noah, and the people suffered therefrom in their disembodied state, until in the Lord's due time He went unto them and offered the principles of the gospel by which they could in a measure make amends.

One of the inherent weaknesses of the human mind is that of reaching after completeness. We like to feel that we can begin and end a subject of study. We are like those thoughtless students in school who seem to think that all that is known about the subject is to be found within the covers of their text book; and a reprehensible but still somewhat popular custom prevails in some of the colleges on the part of the classes who finish

the study of some book, to hold a cremation ceremony and burn up the texts as evidence that they have no further use for them; they think they know the whole thing.

We have learned the solemn truth that the gospel is greater than any book, greater than the Bible, indispensable though that volume is; greater than the Book of Mormon, great as is the mission of that Scripture, brought to the world in these latter days by the power and inspiration of God; greater than our current volume of modern revelation, for there is more to come. More is included in the gospel than all Scripture thus far written; and the living oracles are established in the Church to give unto the people from time to time the mind and the will of God in addition to what has been placed upon record with relation to the ages past. We have yet to find the first discrepancy, the first instance of inconsistency, of lack of harmony between the Scriptures that are given unto the people by those who speak in the name and by the power of the living God, and those words that are written of similar ministry in by-gone times.

What, some may ask, are we not told that we have the fulness of the gospel? Verily so. When Moroni came to announce to Joseph Smith the existence of the record from which Joseph was afterwards to translate, by the gift and power of God, the volume known to us as the Book of Mormon, Moroni declared unto him that that book contained the fulness of the everlasting gospel, as made known unto the people in their age; but "fulness" is relative, even as perfection is. Many have stumbled over that admonition of Christ, "Be ye

perfect even as your Father which is in heaven is perfect." Men have asked: How can that be? We are not like Him; we are still mortal, with all our frailties. Even those who believe in the eternal progression of man so reason, so argue, and they would make out that Christ uttered fable and fiction; for to so admonish in the face of impossibility would be nothing less. But Christ told the people in that day, and He has repeated the admonition and injunction unto us: Be perfect in the sense in which your Father in heaven is perfect. What man calls "perfection" is after all comparative. Plainly a man in mortality cannot be perfect in power nor in influence nor in righteousness, in all details in the sense in which God the Father and His Son Jesus Christ are perfect. Both of Them are resurrected men, both of Them have passed through conditions strictly analogous to those of mortality through which we are passing, both of whom have died, both of whom have been resurrected, both of whom are glorified, supremely so. In the sense in which They are perfect you and I cannot aspire to be so here in the flesh. But we can be perfect if we will in our sphere, as They are perfect in Their sphere; and perfection in the lesser is the greatest possible preparation for perfection in the greater.

So with respect to the fulness of the gospel. That expression is relative. Unto the Nephites was given a fulness of the gospel as it applied to them, embracing and embodying the fundamental principles and ordinances and blessings arising therefrom, uncounted and innumerable; but nevertheless, there is much more in the gospel, in its

possibilities, in the blessings which it holds in store, that shall yet be made known unto man. We recognize the varied offices in the priesthood, and we know something of the functions connected with each, but there are functions of which we have not yet learned, but of which we shall learn hereafter. The powers and functions of the Holy Priesthood, as manifested in mortality today, are but as the foothills compared with the towering peaks beyond. The priesthood is eternal, and therefore when it is conferred carries with it the possibilities of this endless progression, development and expansion. When shall we have more? God grant that we receive it not until we are well prepared for it, for many of us have not yet learned to live up to what we have received, and if we receive and reject, we bring ourselves under condemnation.

I have met here and there a disgruntled one, one who is saying: Why don't we receive further revelation from God today? We are receiving it day by day. I speak of what I know when I say unto you, if ever the Church of Christ was led by a prophet enjoying communion with God, inspiration from the source of divine revelation, from heaven direct—and none of us can doubt such leadership in the past—this day witnesses that condition. I testify unto you that the man who stands at the head of this Church is the mouthpiece of God unto His people, and if we fail to heed his words, his admonitions, his instructions given unto us as they have been, and are, in love and nevertheless with firmness and with no uncertainty of tone, we bring ourselves under condemnation.

We recognize in the events of the present day the very conditions that were foreseen and foretold. Do you not remember how anxious and eager the eleven apostles were of old to win from Christ some definite expression as to when He would come? Before His crucifixion, before His betrayal, the Twelve seemed to be equally concerned, whatever may have been the personal condition of the mind of Judas, and they asked Him: "When shall these things be, and what shall be the sign of thy coming?" The Lord warned them against men who would set dates, and that warning has never been abrogated, but, on the contrary, has been repeated and emphasized. I say unto you, beware of the men who undertake to set the year and the day in which the Christ shall come, for that has not been revealed unto man. Nevertheless, Christ did give certain signs and conditions which would indicate the imminence of His coming, and one of the most remarkable was this: He told of wars; He told of the awful tragedies that should come upon the earth, and, with respect to all these, He said "the end is not yet." Then having explained further He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This Church has been preaching that gospel. It has not yet completed its commission. It was so engaged most earnestly, and is engaged most devoutly to the extent, I believe, of its means, condition, and attendant circumstances. Before the outbreak of this great conflict it maintained a standing army of approximately two thousand, a very small army compared with the

needs, but approximately two thousand men in the world, crying repentance, warning the people of the calamities that were to come, crying: "Come out of her, that ye partake not of her plagues." Many heard and believed and are here. Many heard and scoffed, and have remained. Now, not all the good were taken, and not all who were left are bad; but there were those who had faith enough to lay hold on the blessing placed within their reach, and to come out into this land of relative safety, and of great blessing, the land in which the Lord has spoken and from which has gone out the word of God unto the nations.

I would have the Latter-day Saints consider the fact that of all peoples on the face of the earth we are peculiarly interested in the outcome of this struggle. Therefore we have a sound foundation in this for our patriotism, for our sacrifice, for our efforts in behalf of this government, for our unqualified allegiance to the Constitution of the United States, which is veritably the scripture of the nation; for upon this Church has been laid the commission to preach the gospel in every nation as a witness. How can we do this when the doors of the nations are barred and bolted? To discharge this commission we must have freedom; there must be freedom of speech, freedom of the press, and above all, freedom of conscience, ever remembering that freedom means real liberty in righteousness, and not license to do wrong. Therefore we Latter-day Saints are praying, and not only in words but in deeds, that victory may attend the arms that have been taken up in the vindication of the rights of men, that we may

have access to the nations, that we may lay before them the saving principles of the gospel of Jesus Christ, and thus discharge the high commission that has been placed upon us.

This gospel is broad enough, and deep enough, and of such towering heights as to surpass the powers of the greatest mind to comprehend, and yet so simple in its fundamentals as to satisfy the honest inquiry of the child. We speak of faith, repentance, baptism, and the laying on of hands, as the first principles and ordinances of the gospel. We have gone so far as to number them—the first, the second, the third and fourth principles, and the first and the second ordinances. Are there others? Verily, verily, yes. What, a fifth? Yes, and a sixth, and a seventh, aye, and a tenth, and a hundredth and a thousandth. There is no end to the principles of truth embodied in the gospel of Jesus Christ, and yet each one is dependent upon the fundamentals, and each one grows out of those that have been given before.

May the Lord open our minds and expand our souls, and give us the desire to live up to what we have, that we may receive the more; for “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.” Be we ready, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

Increased interest in the things of God—Conditions that need a warning word—Amusements conducted for money dangerous to youth—A knowledge of God and his Son

Jesus Christ the best gift that can be bestowed on children—Some dangers to provide against—The Priesthood of God the most precious thing in the world—Conservation now enjoined in all things, but let us not forget to conserve our young manhood and womanhood—Foundation of character to be laid in the home.

We approach the close of a great conference. We have come up to be fed, and we have received the bread of life. I can scarcely hope, my brethren and sisters, to be able to add anything of profit to the splendid instruction and admonition and counsel that have come to us during the sessions of this conference. I feel certain that I could not give to you any principles of the gospel which have not received some attention. With the help of our Father's Spirit, however, I should be pleased if I could make some application of the great truths of the gospel as they have been presented to us.

During the past year I have had the high privilege of going about among the people, participating with them in their meetings and enjoying with them some of the functions of the Church. I have had some little opportunity for observation. My observation is that the people of God are trying more day by day to live according to his word and to keep his commandments. The larger percentage in attendance at the conferences of the Church, as they are held in the various stakes, and in the wards of the Church, give rather striking evidence of an increased interest in the things that pertain to our Father's kingdom. An increase of attention to the various duties which are imposed upon those who hold the priesthood and also upon those

who work in the various organizations of the Church, corroborates the notion that we have that the people are in very deed trying more and more to conform their lives to the pattern laid down by the Redeemer of the world. These observations bring much of encouragement and satisfaction to the general authorities of the Church, as I am sure they bring encouragement to all of the people.

We are able to observe, however, from time to time, some few conditions that seem to deserve a warning word and a little caution, and without being guilty of painting a picture that might be considered black or gloomy, I would call to the attention of the Latter-day Saints a few things which, I think, deserve their immediate consideration and which if treated properly may bring something of increased devotion on the part of a large number of the members of the Church.

Perhaps because my work during the past ten or twelve years has been largely devoted to the young people and their interests, my heart goes out particularly to them. I never can forget them. I always see in the young the future of the Church, of the State and of the Nation. I always look to the children as the hope of Israel. They draw out from me the best that is within me and the tenderest thoughts and the greatest desire to be of service, and as I see throughout some of the stakes of the Church conditions which, in my opinion, militate against their welfare, against their growth, against their accomplishment of the great purposes that the Father of us all has in store for them, I feel that it is my duty to call attention to some of these

things in the hope that they may be rectified.

Let me give you an example: Only a week or two ago I was in one of the stakes of the Church where a bishop reported to me that within the confines of his ward a resort given over to swimming and dancing, refreshments and other forms of amusement, in attendance upon which there had been counted upon one Sabbath day more than four hundred automobiles loaded with people, and particularly young people; a resort where the children of the Latter-day Saints and the children of other good people were enticed by the things that are made to appeal to them; a resort kept and promoted by a man who has at heart no purpose except to make money and who cares not a farthing for the morals and the welfare of young men and young women; and by the way, that is not an uncommon thing in the amusements of this day. There was a time when the amusements and the entertainments among our people were conducted for the benefit of the people themselves. Unfortunately, they have now in some measure, at least in too large a measure, become commercialized, so that the only thing to which attention is paid is the making of money, irrespective of the fact that disgrace and dishonor may be brought upon those who patronize such places. The example I cite to you is, I believe, an exceptional and an exaggerated case, but I know, as you know, that there are within the Church other places that tend to lead our young people away from their duty, from the path of integrity, wholesomeness, purity, morality that our fathers and our mothers have bidden

them tread. So, my brethren and my sisters, I appeal to you to have care for your children and I appeal to the boys and the girls of this Church to live according to the plan of life that is laid down for them in this great and beautiful gospel of ours.

If we can only bring our boys and girls to know and feel the depth and the height and the breadth of this great plan of life which is given to us by the Savior of the world, they will be safe. But, are we making them feel it? Are we giving them the same firm testimony of the truth that has come to us? Are we implanting in their souls a keen desire to live the gospel as they ought to live it? We are not implanting in their hearts that desire when we permit them to partake of the amusements and the sins and the accompanying dangers that come to them from the world. When we let them think that it is more important for them to be in fashion and in style than it is for them to keep the commandments of God we are giving them the opportunity of straying away and of becoming estranged from these great truths and from this great plan of life and salvation. And so I tell you, my brethren and sisters, that there never was a time attendant with greater danger to the youth of Israel than the present time. There never was a time when there were more allurements for them to be led away from the truth. There never was a time when it was harder to make boys and girls believe and feel that the greatest thing in their lives is the gospel, than today. That is my observation. It is my conviction. And it needs all of our courage, all of our strength and considera-

tion and attention to keep our boys and girls in the path of truth.

I am not ashamed of the gospel of Jesus Christ. I am proud of it. Never was my heart so lifted up in just pride, I think, as it was in this great assembly yesterday when the President of our Church bore that striking testimony of truth that went into the soul of every man and every woman who heard him. I am proud to be identified with this great work. I am proud to bear the name of Jesus Christ. God help me to be worthy of it. I want you, my brethren and sisters, to teach your boys and your girls to be proud of that name, prouder of it than all else in the world that may come to them. It is their salvation. They may hanker after the things of this world, they may spend their lives in trying to attain the comforts and the luxuries and the riches of this life, but I tell you, in the name of Jesus Christ, they will die in spirit if they do not have the gospel of Jesus Christ in their hearts, and all their lives will have been spent in vain, and all their possessions will be as naught and their whole lives will be one great regret and one great sorrow to them.

Therefore, let us give to these boys and girls of ours the testimonies of the truth that we have. Let us be careful of them. As President Lund said in his address, let us have confidence in them, but let us not abuse that confidence. Boys and girls need care. They have not arrived at the age of maturity that enables them always to act wisely for themselves. They need direction, they need supervision, particularly in their play. They can not always be trusted to do the thing that is best for them

when they are on their own responsibility.

If I may without giving offense, I should like to suggest to some of you fathers and mothers that you be careful about giving to your boys and girls the unrestricted, unsupervised use of your automobiles and your conveyances. Time after time, as I have traveled over our roads in the night time have I seen automobiles loaded down with boys and girls in positions that would have shamed their parents and that will some day be a shame to them. I tell you we need to be careful. We need to have charge and concern of these precious souls given into our care and our keeping, and that need is only emphasized by modern times. Thousands and thousands of the boys have been called away from the farms. The farmers will be obliged to hire transient help. Hundreds of men will come to our homes in order to do the work that has to be done. We shall welcome their aid, but we will beware of their influence. Let me caution you, let me caution you never to permit your boys and your girls, if you can help it, to associate with men and women whose influence you are not sure is good.

And I want to say to my brethren, my younger brethren, those young men who are now just approaching the prime of life, that it is incumbent upon them that they learn to appreciate the priesthood of God. Thousands of them have had this holy priesthood given to them. Some think that it is cheap because it comes to so many. I tell you it is the most precious thing in this world, and if you will only come to appreciate it and know its full meaning, you will agree that it

exceeds in value all else that has ever been given to you, and it will be of greater strength and greater joy and greater satisfaction to you than anything else. Boys appreciate the priesthood of God. It is an honor to be a deacon. It is a high honor to be a priest and to serve in the various functions which are given to that order in the priesthood. It is a great and mighty and ennobling honor to receive the holy Melchizedek priesthood and be ordained an elder. Never do one thing in your lives that will degrade you in that priesthood. I believe that no one can receive that priesthood and fail to honor it, without being held accountable in the sight of our Father. Indeed I sometimes think it would be better if some who have lightly thrown aside this great high privilege and honor and opportunity and authority that has come to them if they had never received it. Their condemnation, I fear, will be all the more severe.

We are talking a lot now about liberty bonds and we are talking a great deal about conservation of food, and saving wheat, and saving all the products of the land, and it is well that we should. We believe in it. We know it is necessary, but I want to say to you, my brethren and sisters, that there is nothing in this wide world that we need to conserve quite so much as the manhood and the womanhood of the nation. Talk about the value of wheat, talk about the value of war munitions, they don't compare with the men, and the women, too, who go to make up the state and the nation. You can not have a great nation without great men and women, and while it is not possible for every one of the citizens of a

great nation to achieve high places of distinction, this I always remember, as was once said on this subject by a great writer, that while we may not all be Washingtons, we can all be such men and such women as will uphold and sustain a Washington in the path of duty and the way of glory. We can all teach our sons and daughters the fundamental principles that underlie true citizenship, true honor, true loyalty, and let me tell you that the place to teach loyalty, as we sometimes say about charity, begins at home. The place to teach all boys and girls the value of citizenship and the value of being loyal and honorable in their duties and obligations to state and country is at home by teaching them to receive and honor and obey the people who are placed to preside over them. Never say a word that would detract from the influence of the bishop or of the president of the stake or of any of the elders of the people, and I promise you your boys and your girls will be good citizens of the land.

God help us, my brethren and sisters, to be true to our obligations. Help us to be true to the high name that we bear. God bless us that we may indeed be the Church of Christ, that we may have his Spirit to go out from our midst among our fellows in the land to convince them of the greatness and the efficacy of the work in which we are engaged. And help us to so live that the sermon of our lives may preach the word of God to the whole wide world, is my prayer, in the name of Jesus. Amen.

Elder Horace S. Ensign sang a sacred solo: "The Shepherd King."

ELDER RICHARD R. LYMAN.

Vivid impression of the teachings of President Joseph F. Smith—Appreciation of the doctrines and principles of the Gospel as taught by a Latter-day Saint mother—Prayer the strongest factor for good that can come into the life of a boy—A desire that the speaker may merit the love and friendship in some degree the Latter-day Saints had for his father, the late President Francis M. Lyman.

It is new and strange for me to occupy this place. I wish President Smith, in his eloquent and forceful way, had spoken during the few minutes left for me, and had given me six months in which to prepare a few remarks.

While in Tooele recently I visited the same church building and saw the same seat in which I sat as a child many years ago and listened to the powerful and eloquent words of President Joseph F. Smith. Such was the impression he made that I remember what he said then as clearly as I remember what I have heard him say at this conference. From that time in my childhood to this hour I have heard no public utterance of his that was not thrillingly eloquent. Can you wonder then that, being new in this position, I wanted him to speak in my place?

Who am I? Why should I be here? My life, my work, my attention have been directed almost exclusively to educational work. I have not done service as a regular missionary. I do not stand before you, therefore, as a preacher, but merely as a "Mormon" boy and all I can do is say a few blunt words in defense of my religion and my people, as I have done during my

college life and at other times when separated from you—my people.

I, too, am pleased to bear testimony to the truth and divinity of the remarks that have been made at this conference. The words of Brother Stephen L. Richards concerning the welfare of our sons and daughters—our most precious resource—made a marked impression on my mind. Seven years of my life have been spent in eastern colleges and during that time, separated as I was from my kindred and from the Church, I had nearly all the temptations to resist. The teachings of the Church and the training of my good “Mormon” mother gave me strength. I prayed as she taught me to pray, I believed in God and in his guidance, I began every day’s labor with an earnest prayer for help, I closed each day with an expression of gratitude to my Heavenly Father for his guidance. Thus was I able, when surrounded with temptation, to make my life conform with the teachings of the Church and to live in accordance with the wishes of my excellent parents.

Prayer, as I see it, is the strongest factor for good that can come into the life of a boy. Unfortunate the youth who has to face the temptations of the world if in his childhood he has not learned to pray. If your soldier son learned this childhood lesson at your knee, rest assured his faith in God will keep him clean. If he returns he’ll do so in the strength and majesty and power of his clean manhood. If he gives his life to the glorious cause of human liberty he, by so doing, adds undying luster to your family name.

I have never been sufficiently

conceited to think that I deserve to stand in this sacred place that was occupied so recently by my distinguished father. His heart is aglow with delight, if he knows with what intensity many of you have expressed your congratulations to me for his sake. My fondest hope is that as a member of the Council of the Twelve I may merit in some degree the precious love and friendship you had for him.

May our heavenly Father make us better and happier from day to day, I pray in Jesus’ name. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not purpose to detain you long, but my mind has been particularly awakened on one or two subjects which I would like to call to the attention of this vast assembly of Latter-day Saints.

THE CRIME OF ADULTERY AND UNCHASTITY

I wish to announce to you and call to your attention the fact that the next to the greatest sin and crime that can be committed, and for which the penalty in the law of God is just the same, is the crime of adultery and unchastity. Sometimes we hear rumors and reports from various parts of our country that are heart-rending and awful if they are true, and that is in regard to the lightness in which the principles of chastity are held by some of our young people, and in some respects are lightly passed over by those who ought to be teachers in regard to these principles, and who ought to instil into the hearts of the youth the principles of virtue and of chastity.

The Lord Almighty affixed in the law of Moses the penalty of death for the crime of murder or the shedding of blood, and the Lord Almighty affixed the same penalty of death upon the crime of adultery and unchastity. I hope that the Latter-day Saints will hold in mind the fact that there is no greater crime that men and women can commit, except the crime of murder itself, than that of adultery and unchastity; and let this be a precept to be taught and instilled into the minds of our children, and to our children's children henceforth, with all earnestness and fidelity on the part of those who are called to be watchmen upon the towers of Zion.

WHAT IS LIBERTY?

We have been talking, and we do talk very much, about this wonderful, this glorious, this most choice principle of liberty, for which we are willing to sacrifice all that we possess in a worldly sense, and that we are also willing to add in that sacrifice our own lives to defend it. What is it? What is this liberty for which we are willing to fight, for which we are willing to sacrifice life and all that we possess in the world? Let me tell you. It is simply the liberty of all mankind to worship God in righteousness; that is what it is; for all mankind to have the liberty to do right, the liberty to do good, the liberty to pursue happiness, in honor, in virtue and in uprightness. But it cannot for one moment descend in any degree to license or to infringement upon the rights of others. No man has any liberty to impose upon his brother, to rob or to steal, to lie or to bear false witness, or to injure or wrong his

fellowmen. When we are talking of this great and glorious principle of liberty it is that we may be free to worship God and to love him with all our hearts and minds and strength, and to love our neighbor as ourselves, and to protect the principles of virtue and honor throughout all the world. That is the liberty that we are looking for and that we are willing to fight for.

We are not trying to defend the liberty of mankind to be drunken, to be debauchees, to advocate crime, to interfere with the rights of others. This is not liberty. The law of nations, as well as the law of God, prohibits it, and it cannot exist except it exist contrary to the laws of righteousness and contrary to the principles of liberty that we are willing to fight for and that we are striving for.

GOD NEITHER DESIGNS NOR IS THE
CAUSE OF WICKEDNESS AND CRIME

I do not want this congregation, or any of the congregations of the Latter-day Saints, to conceive the idea, or to entertain it for one moment, that the true and living God—the Father of our Lord and Savior Jesus Christ—who so loved the world that he sent his Only Begotten Son into the world, to bleed, to die, and to be sacrificed for the sin of the world, the Father of our spirits, he who loves his children, is in any degree responsible for the carnage, the bloodshed, the crime and the infamy that is today being perpetrated because of war, or any other cause, throughout the world. God is not responsible for it. I want you to let this sink into your hearts and remember it. God does not design wickedness or crime in the midst of his children, neither is he the cause of it. One of the apos-

bles said: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil; neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." The Lord God Almighty has no pleasure whatever in the nations of the earth contending one with another and destroying themselves. All this is contrary to the will of God, contrary to his purposes, and contrary to his love, and to the very nature of the true and the living God. He loveth his children; he desires them to have life everlasting and not death. I pity the expressions that I have heard so many times in the public print from ignorant preachers and some poor mothers whose sons have been sacrificed at the front: "Why does God permit it? Why has God permitted my son to be slain? Why does God permit the war that is existing today in all the nations of the earth?" The answer is: Because the nations of the earth, together with their leaders, exercise their freedom, the freedom of their agency, to pursue their wicked course, which results in war and in the death and destruction that is being perpetrated today throughout the nations of the earth. The Lord has no pleasure in it, and I do not want the Latter-day Saints to conceive the idea that God is responsible, or to charge him with the crime of desiring the destruction of his children. It is not true!

GOD LOVES AND IS THE AUTHOR OF
RIGHTEOUSNESS AND PEACE

I just wanted to say those few words to the Latter-day Saints. The Lord loveth peace. The doc-

trine of the Savior of men was "Peace on earth, good will to men," love, love unfeigned. The greatest of all the commandments that was ever given to the children of men is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." If in the central nations of the earth this spirit of love had existed, this principle of the gospel of Jesus Christ; if this glorious admonition had been taken to heart by the rulers of those nations, there never would have been any war, there never would have been any bloodshed, there never would have been the devastation and ruin and evil conditions that exist today. It is because the people of the world have not the gospel. It is because they do not obey the truth. It is because they have not Christ, and therefore they are left to themselves, and the results that we see are the consequences of their own misbehavior and of their own wicked deeds.

CLOSING ADMONITIONS

I thank you, my brethren and sisters, for your attendance at this conference. You have shown your integrity, your love for the work in which you are engaged, your respect for this great occasion of meeting together on the 6th of April, in commemoration of the day on which the Church of Jesus Christ of Latter-day Saints was organized. We want you to continue to entertain this faith, this confidence, this love, this deep interest in the work in which you are engaged,

that at every recurrence of this occasion, and of the semi-annual conference of the Church, you may be punctual in attendance at the conferences and show your willingness to uphold and to sustain the work throughout all the country where you dwell.

I feel to extend my gratitude and my thanks to my brethren who have spoken the words of truth and of righteousness, and who have given exhortation that an angel from the presence of God could not have given more clearly, more intently and fervently from the heart than our brethren have given it to you during our conference. Let us prize their words, their admonitions; let us hearken to their cautions, to their warnings, and to their exhortations to us to observe the principles of the gospel of Jesus Christ, and live like Latter-day Saints—more especially like Latter-day Saints than like some “Mormons” live. I want to say to my dear Brother Richard, when he speaks of that mother of his and calls her a “Mormon” mother, he means well, but really she was a Latter-day Saint. I knew her. (Laughter.)

I also desire to express my pleasure and gratitude and thanks to those who have made music for us, our soloists, our singers of duets, the choir, and the leaders of our music. We thank them for their

efforts, and we rejoice and enjoy exceedingly their harmony, for it is a part of the gospel of Jesus Christ, and the true spirit of worship. We will now sing, “The Spirit of God like a fire is burning,” and this semi-annual conference of the Church of Jesus Christ of Latter-day Saints will be adjourned for six months.

The choir and congregation sang: “The Spirit of God like a fire is burning.”

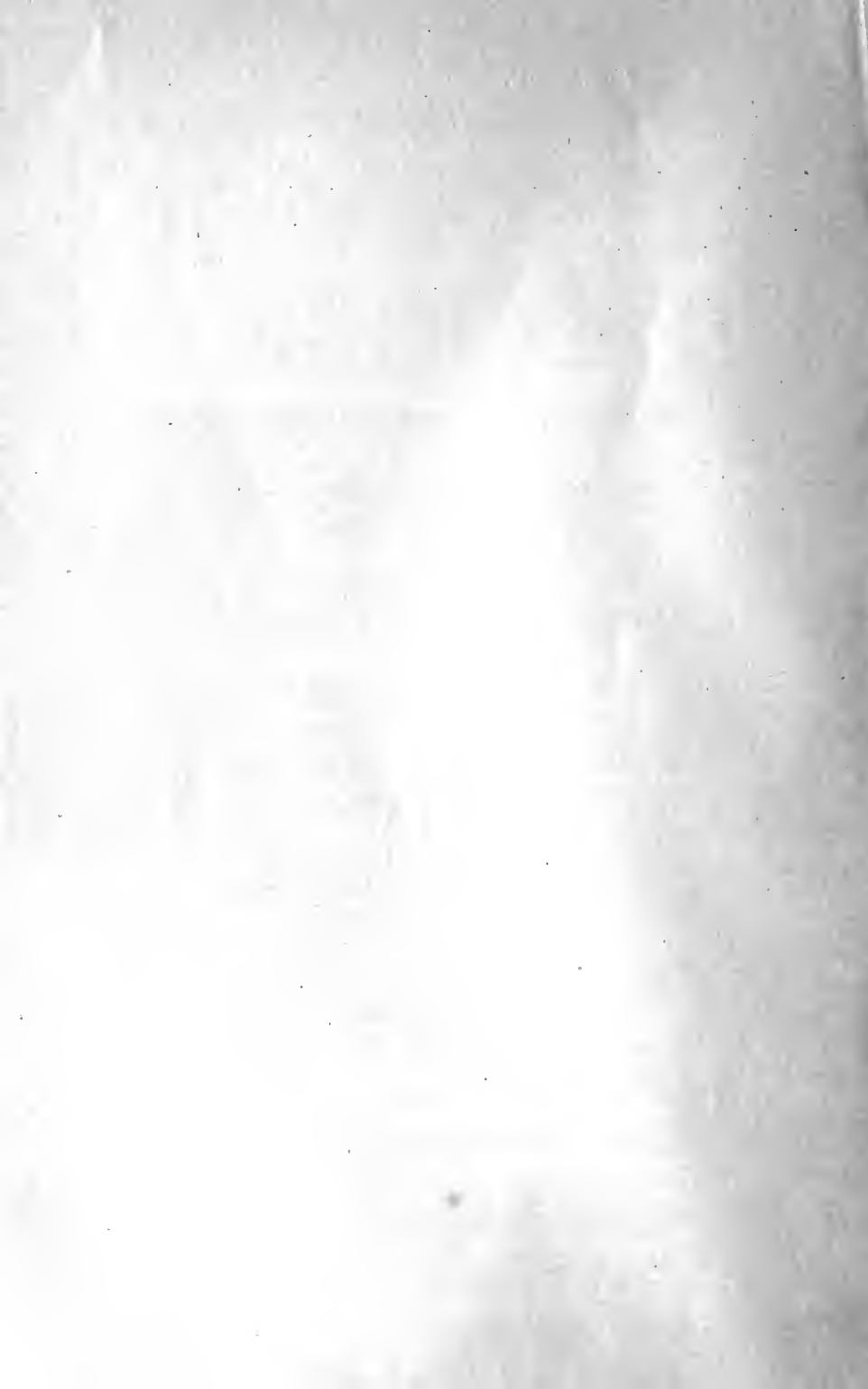
The benediction was pronounced by Elder Joseph C. Bentley, President of the Juarez stake of Zion.

Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing in the Tabernacle. Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clarence Cramer; and in the Assembly Hall and by the Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.



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